

A
GODLY FORME
OF HOVSHOLDE GOVERNE-
MENT: FOR THE ORDERING
OF PRIVATE FAMILIES,
according to the directi-
on of Gods Word.

*Whercunto is adioyned in a more particular
manner, the feuerall duties of the Husband towards
his wife: and the Wiues dutie towards her Husband.*

*The Parents dutie towards their Children: and the
Childrens towards their Parents. The Ma-
sters duty towards his Seruants: and also the
Seruants duty towards their Masters.*

*First, gathered by R. C. and now newly perused, amen-
ded, and augmented, by Iohn
Dod, and Robert Cleuer.*

ISIDORE.

*Thou profitest much when thou Readeſt, if thou
practiſeſt that which thou Readeſt.*

BERNARDE.

*What anayleth it thee to reade often in Bookes the holy Name
of thy Saviour, Except thou studie and Endeavour to haue
godlines in thy behaniour?*

LONDON,

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doore of Paules Church, 1614.


GODFREY FORBES

OF THE UNIVERSITY OF DUNDEE

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TO THE RIGHT WORSHIP.
full, Maister *Robert Burgaine* of *Roxall*, one of
his Maiesties Iustices of peace in the Countie
of *Warwicke*: to the right Worshipfull, Maister
John Diue of *Rdlington Parke*, in the Countie of
Rutland: and to the worshipfull Maister *Edmund*
Temple of *Temple-hall*, in the Countie of *Leyce-*
ster, Esquires: as also to their religious and ver-
tuous Wiues, R.C. wisheth with heart and
minde, grace from God the Father,
by Iesus Christ, and constancie in
the truth of the Gospell, to the
end, and in the end.



Having collected and finished this
Treatise ensuing, and deuising
very carefully with my selfe to
whom I might Dedicate the
same: at length I resolved that
none were meeter to undertake
the Patronage thereof, then some
such meete persons, as did already, (in some good
measure) practise within their severall Charges, the
seuerall points and duties contained therein, and so
would further prosecute those other necessarie parts,
which they haue yet in some part pretermitted.
Whereupon, calling to minde the holy exercises
daily

A 2

THE EPISTLE

and exercised in all your Houses: I was
induced for two causes, to make you all ioyntly Pa-
trones thereof.

II For that I acknowledge my selfe beholden
and indebted vnto you all diuersly, since my first Ac-
quaintance with you; And therefore (lest I should
deserue the blame of vnthankfulnesse for benefites
receiued) I am bolde vnder your Names, to of-
fer to the whole Church of God, these my simple
Collections.

Secondly, for that you are all ioyned and lin-
ked in Kindred by reason of Marriage: So also
you are, and haue beene a long time inseparably knitte
in a Zealous and sincere profession of Gods word and
Religion: And for so much as I may not (for
many respects) accomplish what good I willingly
would: yet lest I should be thought to spend the re-
mainder of my yeares in an idle condition; Or to hyde
my Talent in a Napkin: I haue beene no lesse care-
full, then willing, to labour other wayes to doe what
I may to glorifie G O D, and profite his Church.

Neither will these my Labours bee utterly unprofita-
ble, if my purpose therein bee rightly conferred with
the purpose of my Wrytings. For such House-hol-
ders, as pretend to be great Protestants, and sound
professors of the Gospell, may long enough talke of
Discipline, and still complaine of the want of Church-
gouernment; but all in vaine, and to no purpose, un-
lesse they will beginne this most necessary Discipline,
in reforming theirowne Houses, according to the
direction

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direction in this Treatise, and so suffer the holy religion of God, to take place amongst their families at home, otherwise they shall travell much, and profit little.

For although there bee neuer so good lawes in Citties, neuer so pure order in Churches, yet if maisters of families, doe not practise at home catechising, and discipline in their houses, and ioyne their helping hands to Magistrates, and Ministers: they may in truth, (but unjustly, as many haue done) complaine that their children and seruants are disordered, and corrupted abroad, when in truth, they were disordered, and are still corrupted, and mard at home. And therefore it cannot bee, neither is it to bee hoped for, that either the father of his children, or the husband of his wife, or the maister of his seruants, should looke for that obedience, that reuerence, that faithfulnessse, and that dutifulnes, which they of right ought to haue, and the other in conscience, and of bounden duties are bound to performe, vlesse they doe now at length endenour to see these orders and duties hereafter mentioned, to bee practised within their seuerall Householders. For if Parents and Householders shall performe no further dutie to their Children and seruants, then to provide for them, meate, drinke, and apparrell, and so pay them their wages: then Papists, Atheists, yea, Turkes and Infidels, doe yould this dutie as well as they.

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And seeing all men be carefull that their Horses and Bullockes should haue sufficient fodder and prouender, to the ende they may haue their labour in lieu and recompence thereof: it doth consequently follow, that therefore a Christian Householder ought to haue ouer his Children and Seruants, as much more Christian care, then hee hath ouer dumbe and insensible beasts, that so hee may make a singular comfort from the daily contemplation of their increase in spirituall graces.

Oh what a sweete and comfortable thing shall this bee to the soule and conscience of such an Householder, when hee hath beene so diligent and carefull in the training and bringing vp of his Children and Seruants in the obedience and wayes of the Lorde, that hee may rightly deserue to haue this worthy report and commendation giuen vnto him, from the mouth and penne of the godly: Namely, that he hath a Church in his house: that is, a company of sounde and faithfull Christians, such as feare God indeede? as the like report was giuen by the Apostle, to those godly House-keepers, Aquila, and Priscilla his wife: Rom. 16. 5. 1. Cor. 16. 19. as also to Philemon. Phil. 2.

Therefore all Parents and Householders are (in the Lorde) to bee exhorted, that they would be carefull to bring vp their Children and Familie, so as they either (by some good tokens,) may see them the children of God, and heires of his Covenant, or at the least, they may bee comforted in their own
consci-

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consciencs ; notwithstanding , that their Children and Seruants (for some cause unknowne to them) doe refuse their counsell and instruction ; seeing they to the uttermost of their power & abilitie , haue vsed all good meanes to bring them up well , and haue rightly offered them to the Lorde.

Now if Parents and Maisters haue iust cause to bewaile and lament , when (thus trauellling in good Education , and information) they cannot yet see good effects , and godly fruites in their Children and Seruants : how much more cause of grieve may they haue , when they haue vsed and bestowed no labour at all , (either by themselves , or others for them) to bring them vp in the Nurture and Feare of the Lorde ? And yet alas , manie will bee grieved for the one , that will not bee any thing mooued for the other. Wherefore , let all Parents and Maisters of Families knowe and learne , that if they will conuey Gods blessings to their posterities , then they must doe , and performe the duties belonging thereunto ; Yea , let them (if they be loath to conuey Gods iudgements to their Children) carefully auoyd the meanes vnto it.

And surely as it is a blessed thing in the houre of death , with Simeon to depart in peace , leauing Luk. 2.29
their Wives , Children , and Seruants , members of Christ , spouses to Christ , children to G O D , and Seruants to the L O R D : so in extremitie of death , no one thing will bee more grievous vnto Parents and House-holders , then (the Lord hauing giuen them

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the charge of so many soules to be furthered to saluation) that their owne tormented consciences shall presse them, in as much as they haue helped their children and seruants forward to their damnation, and so, (which is more fearefull, they shall haue them spewing and foming on their faces, continuall curses in hell, then accusing them for euer to be the murderers of their soules, and cut-throats of their saluation.

Is it any maruell, if Householders many times finde small obedience, and lesse dutyfulnesse, and faithfuitnesse, at the hands of their children and seruants, seeing they omit and leaue undone the performance of these so christian duties towards them herein expressed, and enioyned of the Lord? For so doth God often leaue manifest tokens of his wrath, in punishing disobedience, with disobedience.

How can any maister of a Household, whatsoeuer he be, looke to haue his familie trustie and faithfull vnto him, and yet he himselfe is faithlesse to God? Doth hee maruell, that his children and seruants feare not him, whereas hee himselfe feareth not the Lord? Will hee maintaine his authoritie ouer those vnder his charge, and hee himselfe doth not yeeld obedience vnto the authoritie of God his Creator?

Moreouer, it is manifest, that the good man of the house, by planting Gods religion in his familie, shall not a litle aduance and set forward his owne priuate profit and commoditie. For wicked

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and ungodly seruants, are for the most part, loyterers, pickers, and deceitfull: whereas on the other side, godly seruants are iust and faithfull, whom in his absence he may trust to doe such busynesse and worke as he willett them to doe.

Gen. 30.
30. and
39. 5. &c.

If maisters of families be carefull and desirous (as in conscience they ought) that their wiues, children and seruants, should reforme themselves, and endeavour to practise such duties as doe appertaine and belong vnto them; then they must likewise bee diligent and carefull to reforme themselves, both inwardly and outwardly, in such points and duties, as hitherto they haue left undone: otherwise, they may iustly say vnto them: Phisitian, heale your selfe: or, why doe you will vs to doe that, which you doe not practise your selfe? For as one candle cannot light another if it selfe be out: euen so a maister of a Household shall not reforme those of his charge, and inflame them with the loue of God and godlinesse, if hee himselfe be voyde of the same.

Luk. 4.
23. and
22. 32.
Rom. 2.
21.

Let euery maister of a Household therefore say and performe with Iosua: I and my families will serue the Lord: Iosua. 24. 15. And likewise let euery Christian Ladie, Mistresse, and Dame, say with Hester: I and my maides will doe the like: Hest. 4. 16. And so no doubt, God will poure his blessings on them, and theirs, in this life, and euerlasting happines on them in the life to come.

Touching the Booke it selfe, I will not say any thing

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thing to the commendation thereof, but onely this: That I am assured, that if such duties as are mentioned therein, were duely and carefully practised of all such as are named in it then (no doubt) vertue and godly religion would greatly flourish, to the advancement of Gods glory; and also sinne and wickednesse would then decrease and fall downe, to the utter subuersion and overthrow of Sathans kingdom.

This Treatise, I confesse is not garnished with eloquence, nor full of great cunning, nor beautified with flowers of mans wisdom, neither yet doth it discourse or treat of high or darke things, neither is it stuffed with subtil questions, and arguments; nor indited with Rhetoricall and eloquent stile, as those commonly be, which are propounded and set forth to the world, rather for boasting and vaine-glory sake, then for any desire to edifie, and to doe others good: but it is plaine and without any great gaynesse; yet so full of good, necessarie, and wholesome instructions, that whosoever readeth, and marketh it with a right disposed minde, and willing to practise it, without respect to any other things, then God, the reformation of his life, and the saluation of his owne soule, (which is the onely worke which Christians must leuell at) he may reape singular profit thereby.

And vndoubtedly, it may well bee said, that vnto true Christians, good and holy Bookes are as ladders to climbe vp vnto heauen: as sparkes to kindle

The profit
of this
Book;

Good
Bookes are
ladders to
climbe vp
to heauen.

DEDICATORIE.

kindle the heate of the Spirit, when it is quenched, or waxen cold in them; and as props to stay up their faith, that it may increase.

Praying therefore your Worships, to accept of my dutifull good will, & to pardon my boldnes, I cease to adde any further things: beseeching God of his endlesse mercy for Christs sake, to strengthen you still in that good and happie course of his word, and all other good learning: to furnish you all abundantly, with all spirituall and heavenly knowledge, to the carefull practising of the same, in the fruits of your most holy and blessed callings, to the aduancement of the glory of our God, and to your owne euerlasting comfort in Christ Iesus. So be it.

Your Worships in all Christian
dutifulnesse, most willing,

R. C.

DECLASSIFIED

The first of these is the fact that the
 second of these is the fact that the
 third of these is the fact that the
 fourth of these is the fact that the
 fifth of these is the fact that the
 sixth of these is the fact that the
 seventh of these is the fact that the
 eighth of these is the fact that the
 ninth of these is the fact that the
 tenth of these is the fact that the

Yours truly,
J. W. Williams

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A GODLY FORME OF HOVSHOLD GOVERNMENT:

carefully to be practised of all

Christian House-holders.

(* *)



HOVSHOLD is as it were
a little Common-wealth, by
the good government where-
of, Gods glorie may be ad-
uanced, and the Common-
wealth which standeth offe-
uerall Families benefited;
and all that liue in that Pa-

family receiue much comfort and commoditie.

But this Gouvernment of a Familie is not ve-
ry common in the world: For it is not a thing
that men can stumbe on by chaunce, but *Wise-
dome* (saith Salomon) is an *House builded*, and with
Understanding it is established: and by Knowledge
shall the Chambers thereof bee filled with all precious
pleasant Riches: that is, shall obtaine all kinde of
bles-

The rule of
good Go-
uernment is
Wisedome.
Prov: 24.

3. 4.

A godly Forme

Not carnall wisdom.

blessings. See also Pro. 28. 2. by which two places it is manifest, that such families as are not ordered by hap-hazard, or as it fallles, but by Wisdome, Discretion and Counsell, do prosper in inward and outward goods, and indure long. When we speake of wisdom, we doe not meane that this gouernment can be in al points exercised by naturall reason and wisdom: for mans wisdom reacheth but vnto one point, and that the least of that, which family-gouernment tendeth vnto.

But learned out of the word.

*Gen. 5. 24
P/. 1 9. 3.
Wisdom
is great
wealth.
Without
wisdom
whatsoe-
uer a man
taketh in
hand, turn-
eth to his
owne hurt.*

But the wisdom that we speake of, is not naturall, but fetched from the fountaine of all wisdom, God himselfe : who by his Word giueth vnto vs pure light to walke by, not in the Church alone, nor in publike societie of men onely, but euen within the secret of our owne walles, and towards such as be abiding vnder the same roofe. And if we desire to walke with God as *Enoch* did, wee must set vp this light for our selues to liue by at home: For then wee doe no iniquitie, when wee walke in his way. Where no wisdom is vsed in gouerning families, there all goeth to wrack, and there many enormities are to be found, as wofull breaches betweene man and wife, gracelesnesse and vnrhristinesse of children, lewdnesse of seruants, & foule escapes. And where carnall pollicie ruleth, and not the wisdom which is from aboue, there al that is don, tendeth to the ease, pleasure, and

Of Household Government.

and profit of this life, wherein it is fitter for brute beasts, then for men to seeke their felicitie.

Now that there is a good kind of governing of a familie, which they who follow wisely, may be said to governe well, appeareth out of the first Epistle to *Timothie* 3. verse. 4. 5. *One that doubteth guideth his house well, &c.* And after, *Hee that the wise knoweth not to governe his owne house, &c.* Whereby it is euident, that there is a way of ordering the familie aright, and there is no misgoverning of it. *It is out of and skilfull*

To set downe this good government exactly, is a hard matter. Here onely wee will note some things which doe appertaine vnto that government which we speake of. And to doe it more orderly, that it may be the better vnderstood, we must consider, that (as may also be gathered out of that place of *Timothie*) there are two sorts in euery perfect familie. *found out by Prudence, defended by Science, and conserued by Experience.*

§ 1. The Gouvernours.

§ 2. Those that must be ruled.

And these two sorts haue speciall duties belonging to them, the one towards the other. In the carefull performance wherof, from the one to the other, consisteth the good government of a familie. *Whereof is family consisteth.*

The gouvernours of a familie, be such as haue authoritie in the familie by Gods ordinance, as the father and mother, maister and mistresse. *The first sort are such as haue authoritie in the family.*

To whom as God hath giuen authoritie ouer

A godly Forme

*Who must
use their
authoritie.
If the go-
uernour be
charged
with weigh-
ty affaires,
he may ap-
point one to
gouerne
his house,
as Abra-
ham, and
Potiphar
did.*

Gen. 24.

2. & Gen.

39.4.

*A property
of good go-
uernment.*

1. Tim. vi.

3.7.

And as I

do not know

as much as

you do

of such things

as these are

written

ouer their children and seruants, so he would haue them to vse it to the wise gouernment of them, not onely for their owne priuate profit, credit, or pleasure, but also for the good of those whom they are to gouerne: for by a wise gouernment, much good commeth to the parties gouerned. If maisters then or parents doe not gouerne, but let seruants and children doe as they list, they doe not onely disobey God, and disadvantage themselues, but also hurte those whom they should rule: for when as any haue such libertie to doe as they list, it maketh them grow out of order, to the prouoking of Gods displeasure, and curse against themselues, whereas if they had beene held in by the bridle of Gouernment, they might be brought to walke, so as the blessing of God should follow them in their courses.

All gouernment of a familie must be in comelineesse or decencie, that is, it must be such as is meete and conuenient both for the gouernour, and for the person gouerned. And therefore it is impossible for a man to vnderstand how to gouerne the common-wealth, that doth not know to rule his owne house, or order his owne person, so that he that knoweth not to gouerne, deserueth not to raigne.

Lordlinesse is vnmeete in a household gouernment, and yet familiaritie with such as are vnder gouernment, breedeth cōtempt. Againe,

for

Of Household Government.

for the persons governed, all in the Familie are not to be governed alike.

There is one rule to gouverne the wife by, another for children, another for seruants. One rule for young ones, another for olde folkes.

The government of a Familie tendeth vnto two things specially. First, Christian holinesse, And secondly, the things of this life. By the first, God is glorified; by the second, this present life is sustained, in such sorte, as God seeth good for vs.

The marks
that Families
government
aimeth at:

How-soeuer, where Humane pollicie is the rule of Household government, there men onely haue an eye to the things of this life: yet they which fetch their *Wisdom* to rule by out of the Worde, shall vnderstand that theyr government must not onely be ciuill, but godly also: That is, they must seeke to haue holines found in their habitation, whereby God may be glorified, as well as riches gotten, that they may be comforted. This hath bene the course of holy men in former Ages.

Abraham flitted often from place to place, yet he built an *Altar* wheresoeuer he became; yea, and trayned vp his Familie in the feare of God. He did not seeke excuse in his vnsetled estate, to let passe the cares of holinesse. Holie *Job* was not contented onely to worship God himselfe alone, but sanctified his Sonnes, that is, prepared them to worship God with him. *Jacob*

Gen. 12. 7.
8. & 13.
18. & 11.
33. 1. &
22. 2.

Iob. 1. 7.

at his returne from *Padan Aram*, purged his Familie, and set vp Gods worship there. *Iosuah* saith; Though others would forsake the Lord, yet hee and his Familie would cleaue vnto him, and serue him. *The vertuous Woman openeth her*

Iosua. 24.

15.

Prou. 31.

26. &c.

mouth in Wisedome, and teacheth mercie vnto her Servants.

Many of the faithfull, when they themselues believed in *CHRIST*, laboured to bring their Families to the faith also. Parents also are commanded to bring vp their children in the instruction and information of the Lord. By all which places it is euident, that Religion must bee stirring in Christian families, & that good gouernment looketh to bring godly behauiour into Families, as well as thrift, and good Husbandry.

Acts 10.

& 16. 14.

15.

Ephes. 6. 4

For want of this care, many Parents leaue their Children faire faces, & soule mindes; proper bodyes, and deformed soules: full Coffers, and emptie hearts. For want of this, God may dwell in Churches, if he will, but he hath no abode allowed him in priuate Families. For will God be where hee may not rule, but must be an vnderling, and stand and looke on, when profite and pleasure shalbe serued, and alofte? Yet the Spirit of God saith; That *GOD* will come and dwell with them that loue him, and keepe his Commaundements. Where therefore Holynesse is not sought for in Families, there God hath no friendes, nor Louers, nor walkers with him,

1. *Iohn 3.*

24. & 12.

13.

5. 1. 66.

of Household Government.

him, howsoever they will sometimes come visit him in the Church.

Besides, the ill successe that such walkers haue, who make their houses Temples to *Mammon* and Riches, should teach vs to haue a principall respect to God in Christianity, ruling our houses. Manie thrive not, but put that which they get into a bottomles bagge. For God who hath none, or the lowest regard in their courses, and Household affayres, with-holdeth his blessings from them: and then in vaine do men rise early, and goe late to bed, and eate the bread of carefulnesse. Others thrive, but it is a wofull thrifte, that serueth to harden the heart, and to bewitch the soule, with loue and liking of this world. For Gods iust iudgement is vpon manie this way, because they will needes serue their owne commodity chiefly at home, the Lord giuing them vp to themselves, they neuer serue him but coldly, and for custome sake at the Church: and God accepteth no more of their worship they doe there, then they loue and like of his government in their houses.

The Gouvernours of families, if (as it is in marriage) there be more then one vpon whome the charge of government lieth, though vnequally, are, first the *Chiefe Gouvernour*, which is the *Husband*, secondly, a *Fellow-helper*, which is the *Wife*.

These both, doe owe duties to their familie; and dutie one to another.

the sortes of
Gouernours:
householders
or House-
keepers, are
persons au-
thorised o-
uer their
householdes
& charge.

A godly Forme

The dutie of
the Husband
touching ho-
lineſſe, which
he muſt per-
forme to
them;

The duties they owe to their Familie, both
concerning godlineſſe, and the things of this
life, belong eyther to the Husband eſpecially,
or to the Wiſe eſpecially. The duties that be-
long to the Husband touching holines, are ſuch
as eyther

1. to ſee that
they haue the
word ordi-
nariy, the
waite whereof
is the grea-
t ſt plague
I. 1. 6. 1. 6.

Ano. 8. 1. 1.

Mat. 1. 3. 6.

37.

Eſa. 5. 2. 1.

2. 3. 4.

Ro 10. 14.

Jam 1. 18.

19. 21.

1. Pet. 2. 2.

Heb. 2. 1.

Eph. 4. 11.

12.

Jam. 2. 11.

1. Performe to them of his Familie.
2. Or require of them.

The Duties which he muſt per forme to them,
are: firſt, touching the publike miniſtery of the
Word, to provide that they may liue vnder an
ordinary miniſtery of the word, or elſe to take
order, that alwayes vpon the Sabbath, and at o-
ther times when it may bee, they reſort to ſuch
places where they may haue the word miniſtred
vnto them: for elſe how ſhall they be brought
into the Sheep-fold of God, (from which natu-
rally they goe aſtray) but by hearing the voyce
of the chiefe Shep-heard, ſpeaking vnto them
by thoſe whom he ſendeth? how ſhall they be-
lieue, and ſo bee begotten againe, by the ſeede
of the word, except they heare ſuch as God ſen-
det, for the begetting of men vnto him? how
ſhall they be reconciled vnto God, but by hea-
ring his meſſengers, into whoſe mouthes hee
hath put the word of reconciliation? how ſhall
they grow in Faith, and increaſe in grace, but by
receyuing with meeknes the ingrafted worde,
which is able to ſaue theyr ſoules.

Seeing then the word preached is the meanes
to

Of Houbold Gouvernment.

to beget men to a new life, and to nourish them in it: A great duty lyeth ypon the Gouvernours of Familyes, to provide by some meanes that they may haue it. For where the word is not preached, there the Lordes Sabbath cannot be hallowed as it ought.

Nowe the Lorde would not onely haue Masters of Familyes to keepe Holie the Sabbath themselfes, in all the parts of his worship, publicke and priuate: but also that euery one should in his seuerall place and roome, carefully to take order that so manie as bee committed to his charge should sanctifie the Lordes day, as well as himselfe: Which though it be true in all other commandements; (Namely, that whatsoever we are bound to do our selues, wee must be meanes to further others in doing the same, because the loue of GOD, and of our Neighbour, spreadeth it selfe ouer all the Commandements: and therefore though it be not expressed, it is necessarily vnderstood) yet in the fourth commandement, it is so much the more required, because besides the Analogie and proportion betweene it and the other Commandements, which doe inforce it, the very words themselves do binde vs therynto. For when it is saide, *Thou and thy Sonne, and thy Daughter, thy Man-servant, and thy Mayde*: Though it speaketh by name onely of Resting ypon the Sabbath; yet because the end of that is, that the day might be sanctified, look

All superiours
ought to be
carefull that
their inferiours
do keepe
holly that
day, as well
as themselves.

A godly Forme

how many reasons there be to binde the inferiours to Rest, and the Superiours to provide that they doe so indeed; So many are there to compell them to sanctifie the Day in their owne persons, and in so many as belong vnto them.

Therefore, when first of all it is generally said in this fourth Commaundement, *Remember the Sabbath-Day, that thou keepe it holy*; And afterwards: *The seventh day is the Sabbath of the Lord thy God*; That is, which must be dedicated vnto his seruice: & in the end you must therefore rest, that you might serue him in it as hee requireth: and then nameth the seuerall parties that should rest: His meaning is to declare the right end of their resting: And so speaking by name to the Gouvernours, saith; *Thou, and thy Sonne, and thy Daughter, thy Man-servant, & thy Mayd, the stranger that is within thy Gates*; To shewe vnto them that it is not sufficient for them to looke that they vnder their gouernment should rest, vnles they sanctifie the Day of Rest also; which they must bee so much carefull of, by how much the Sanctification of the Day is greater, then the ceasing to worke vpon it, as the end wherevnto this is but referred: and therefore if it be a sinne in them at any time, not to haue a sufficient regard vnto them that they doe not worke, then it must needes bee a great sinne, if that through their negligence they do not sanctifie and keep holy this day of Rest.

So

of Household gouernment.

So that heere the Lorde God requireth, that in all places, there should bee such good Lawes publikey in the Common-wealth, and priuately in mens Houses established, and diligently executed, as thereby (not onely the Rulers) but also all in subiection, should bee compelled to sanctifie the Lordes Day; and that they should be sure they doe it indeede. And as he must not leaue it indifferent to them, to choose whether they will work or rest, and so thinke it sufficient that they doe not lay any worke vpon them; So it is not enough that they hinder them nor from seruing God vpon that Day, vnlesse they procure all the meanes vnto them, whereby God might be worshipped of them, and see that they worship God in them, as well as themselves. Therefore, the Maisters of Familyes must prouide as much as lyeth in them, that the word be publikey preached where they dwell: Not for themselves alone, but for their children and seruants sake, that they might keepe holy the Day, together with them: and they must not onely come themselves to the place of common-prayer, and diuine seruice, but bring these also with them, and spend the rest of the day in all priuate godly exercises themselves, and cause others to doe so also.

They ought not to leaue it to their discretion as a thing indifferent: but to compell them therevnto.

And heere, least this might seeme too heauie vnto vs, and that it might not be grieuous to take so great a Charge vpon vs, wee must

remember, that as we haue great help by our inferiours in many things, so the Lord would haue vs to helpe them in the chiefe and principall: and as hee hath made them our seruants, so wee should make them his seruants; and when they haue serued vs sixe dayes, we might cause them to serue him vpon the seuenth. And as the Lorde hath preferred vs aboue them with their seruice, so he would humble vs with this charge and care ouer them, or rather exalt vs, in that he would haue vs to be, as it were the ouerseers of his worke: and not onely serue him our selues, but also see his seruice done by others committed to our charge; which if yee do not, wherein shall the Christian Gouvernours of House-holdes, differ from the Infidels and Heathen? And what greater thing shall wee doe for our Seruants then they? Nay, what shall wee doe more for them then for the brute Beastes and Cattell, that worke vnder vs? to whom we giue rest and ease from labour vpon the Sabbath: if we cause them not to *Sanctifie the day of Rest*; in which they shall differ from all other, not onely Beasts, but Men.

Dent. xv.

10.

So haue the
Seruants of
God done in
times past, in
their severall
Families.

And this is the meaning of that Lawe, which *Moses* gaue to the *Israelites*, *Commanding them to write the Word of God vpon the Postes of their Houses, and vpon their Gates*. Whereby all vnder Gouvernement, were taught, what should bee required of them so long as they liued in these

Of Household Government.

those houses, namely, to serue God: and all gouernours were taught, what specially to looke after in all them that went in and out of their gates, and liued vnder the rooſe of their houſes, euen to ſerue the Lord in all parts of his worſhip, for which end he hath giuen them ſuch authoritie ouer them. According to which commaundement, the wortheie Captaine of Gods people *Iehoſhua*, made this proteſtation before all the Elders of Iſrael a little before his death, exhorting them to doe the like: *I and mine houſe will ſerue the Lord*: promiſing not onely for himſelfe, but for all his, which though it was too hard to do, yet becauſe he knew how many meanes the Lord had giuen him to bring it to paſſe, which alſo God would bleſſe (as all godly exhortations, admonitions, and chaſtiſements, whereby if they did not profit, he had authoritie to thruſt them out of his houſe, and to rid himſelfe of them all, which hee was purpoſed to put in praſtiſe) therefore he was bold thus to ſpeake of himſelfe, thereby ſhewing what all men ſhould propound to themſelues, and may attaine vnto. The like whereof *Dauid* ſpeaketh of himſelfe, in that wortheie *Plaime*, 101. which is left as a patterne for all Chriſtian gouernours to rule by: wherein hee ſheweth, how hee would rule not onely himſelfe, bnt his houſehold, nay the whole Kingdome, by hauing an eie to them that were good,

to

to reward them, and to them that were bad, to punish them: that so not onely himsele, but all his might serue the Lord. After the same manner in the time of the Captiuitie, when the noble Queene *Hester* willed all the dispersed Jewes to keepe holy three daies together in fasting and prayer, that so they might intreate the Lord to deliuer them from that finall destruction and vtter ruine, which *Haman* the cursed Amalekite and sworne enemy of Gods people, had determined to bring vpon them speedily, she said, *That she and her maides would doe the like.* *Hest. 4. 16.* Whereby no doubt, she insinuated vnto them, that in euery household, her meaning was, that it should be thorowly kept on all sides, not onely of the rulers, and some few, but of all others, euen vnto the maid seruants.

Now, the Sabbath, and the day of Fast, are both of one nature, as the word doth sufficiently beare witnesse. Therefore if this hath bene the practise of the Church vpon that day to fast and not the chiefe alone, but their families also: then must wee needes be perswaded, that vpon the Lords day, we ought our selues, and our households to serue the Lord, and to say with *Iosua*, *I and mine house will serue the Lord* and with *Hester*, *I and my seruants will doe the like.*

And how could that haue bene verified of the

Of Household Government.

the religious Captaine Cornelius, which is written of him; *that hee was a devout man, and one that feared God with all his households: vnlesse he had not onely frequented the common assemblies vpon the Sabbath daies, but had also acquainted his seruants therewith? Therefore as the Lord himselfe speaketh of Abraham, who is the father of all beleeuers, I knowe that hee will commaund his Sonnes, and his household after him: that they keepe the way of the Lord, to doe righteousness and iudgement, that the Lord may bring vpon Abraham; that hee hath spoken vnto him: So it must be practised of all them, that will be the children of this faithfull Abraham, and enioy the same promise that hee and his posterity did, even that they cause their children and their seruants, to keepe holy the Sabbath, wherein consisteth the true worship of the Lord, that so they might walke in that way, which hath the promises of this life, and the life to come.*

Act. 10.

1.

Gen. 18.

10.

So then it may most evidently appeare, both by the wordes of the commaundement, and by the practise of the best men in the old and new Testament, that this dutie is laid vpon all householders, diligently to oversee the waies of their families, that they serue God, as in all other duties, so especially in sanctifying the Sabbath, as they will, answere to the contrarie at their perill, to him that hath put them

them in authoritie, and as they will giue an account for their soules, which otherwise might perish through their default.

*But in our
time, it is
for the
most part,
wholy neg-
lected.*

Which though it be so strictly required of all men, and vnder so great a paine laide vpon them, yet it is so generally neglected of the greatest part, that we may rather complaine of it iustly with griefe, then haue any hope of the speedie reformation of it. For besides that, a great many haue no care to sanctifie the day themselues, and therefore cannot with any conscience require it of their seruants and children, but either let them to worke, or play, and to doe any thing vpon that day, saying that which they should, and doe encourage them thereunto by their owne ill example and words: there be others also, who though they seeme to haue some care to keepe hol the day themselues, (and haue in deed) yet either through ignorance, or negligence, do not once looke to their household, whether they come to Church or no, and sit there attentiuely, and continue there with profit to the ending, nor how they spend the rest of the day: but being demanded where their seruants were, how chauce they came not to Church, &c. they answer securgly, (and as they thinke sufficiently) as though it were a thing meereley impertinent vnto them, that they cannot tell, they doe not hinder them from the Church, they may come if they will, they
are

Of Household Government.

are of age to looke to them selues, and yet are
past boyes now, and I cannot tell what, &c.

But they must consider, besides that which
hath beene already spoken concerning this mat-
ter, that they doe too foolishly and grossly ima-
gine to stop (as it were) the mouth of the Lord,
with that simple answer in his busines, which
they will not receiue at their seruants hands in
their owne. For in the fixe dayes, when their
seruants are in their owne busines, they will not
let them come and goe at their owne pleasure,
and content themselves with a bare imaginati-
on that they be at their workes, but will be sure
of it, and therefore set them to it, looke vpon
them in the doing of it, and call them to an ac-
count for it, which if it be well done in them-
selues, because they know otherwise they will
be negligent, how must it then not needs be a
great vnkindnesse and vnthankfulnesse in them
vnto God, that vpon this day (which is but one
among seauen) his seruice should be so slender-
ly looked vnto, that there is no such diligence
ysed towards their seruants, that they might
performe it?

And how must it not needs be a great iniu-
rie to their seruants, (who are naturally and
for the most part more negligent and carelesse
in Gods seruice, by reason of their corruption,
then they can be in the seruice of men) to be
depriued of that benefit of their gouernours
(which

(which is the chiefest, and for which cause especially they are committed to their gouernment) namely, to be furthered by them in the seruice of God; but vse them more like beastes then men, euen that they might be seruiceable vnto them, & then care not whether they serue God or the diuell.

Wee know that seruants looke to be preferred by their maisters (and so there is good reason when they haue serued them faithfully) but what kind of reward is this, when hauing bestowed some earthly benefite vpon them, by hauing no care to make them serue the Lord, and sanctifie his Sabbath, they doe in the end not onely make them lose the euerlasting reward, but preserue them to eternall destruction?

*Epecially
in great
house-
holdes,
where
there are
many ser-
uants.*

Moreover, there are a companie of idle Seruing-men, who in spending their time all the fixe daies hauing almost nothing therein to do, are seldome looked vnto vpon the seauenth day, but permitted to bestow it as vainely as the other: and as they neuer almost doe any good daies worke to their maisters, so much lesse doe they spend any Sabbath in the Lords seruice; but they especially are left to goe and come at their will.

Others that haue any office of great charge and attendance (as the Cookes, Butlers, and such like, in great houses) seldome or neuer come

Of Houſhold Government.

come to the Church, and that but by pieces, either when halfe is done : or else they are ready to depart before halfe be ended, & ſo both hinder the Lord from that ſervice which he ſhould haue by them, & themſelues from that bleſſing which they ſhould inherit that way : and both cauſe the name of God to be ill ſpoken of, and pull vpon themſelues & their maſters that curſe which belongeth to the continuall polluting of the Sabbath.

And how can they looke that that ſervice and that meate and drinke ſhould doe them good, which is thus prepared, and bought (as it were) with the continuall danger of the ſoules of their ſeruants, beſides the diſhonour of the name of God?

When *David* had inconfiderately deſired to drinke of the water of *Betleem*, three mightie men brake into the hoſt of the Philiftims, and drew water, and brought it to him : but hee would not drinke thereof, but powred it for an offering to the Lord, and ſaid : *Ob Lord, be it farre from mee that I ſhould doe this : is not this the blood of the men that went in ieopardie of their liues ?* How much leſſe then ought men to eate and drinke that for which their ſeruants do venter the liues of their ſoules ? And beſides, if wee iuſtly finde fault with them, who doe neuer or ſeldome preach to the people committed to their charge, and ſo cauſe their ſoules
to

2. Sam.

23. 15.

16.

NOTE

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(which is the chiefest, and for which cause especially they are committed to their gouernment) namely, to be furthered by them in the seruice of God; but vse them more like beastes then men, euen that they might be seruiceable vnto them, & then care not whether they serue God or the diuell.

Wee know, that seruants looke to be preferred by their maisters (and so there is good reason when they haue serued them faithfully) but what kind of reward is this, when hauing bestowed some earthly benefite vpon them, by hauing no care to make them serue the Lord, and sanctifie his Sabbaths, they doe in the end not onely make them lose the euerlasting reward, but preserue them to eternall destruction?

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Moreover, there are a companie of idle Seruing-men, who in spending their time all the fixe daies hauing almost nothing therein to do, are seldome looked vnto vpon the seauenth day, but permitted to bestow it as vainely as the other: and as they neuer almost doe any good daies worke to their maisters, so much lesse doe they spend any Sabbath in the Lords seruice; but they especially are left to goe and come at their will.

Others that haue any office of great charge and attendance (as the Cookes, Butlers, and such like, in great houses) seldome or neuer come

Of Houbold Gouvernment.

come to the Church, and that but by pieces, either when halfe is done : or else they are ready to depart before halfe be ended, & so both hinder the Lord from that seruice which he should haue by them, & themselues from that blessing which they should inherit that way : and both cause the name of God to be ill spoken of, and pull vpon themselues & their masters that curse which belongeth to the continuall polluting of the Sabbath.

And how can they looke that that seruice and that meate and drinke should doe them good, which is thus prepared, and bought (as it were) with the continuall danger of the soules of their seruants, besides the dishonour of the name of God?

When *Dauid* had inconsiderately desired to drinke of the water of *Bethleem*, three mightie men brake into the host of the Philistims, and drew water, and brought it to him : but hee would not drinke thereof, but powred it for an offering to the Lord, and said : *Ob Lord, be it farre from mee that I should doe thus : is not this the blood of the men that went in ieopardie of their liues ?* How much lesse then ought men to eate and drinke that for which their seruants do venter the liues of their soules ? And besides, if wee iustly finde fault with them, who doe neuer or seldome preach to the people committed to their charge, and so cause their soules
to

2. Sam.

23. 15.

16.

to stauie and die eternally: how can they be blameles, who seldome or neuer bring their seruants to the preaching of the word? And must they not needes be culpable of the same iudgement before God, seeing it is all one with the seruants, whether they lye in the place where the word of God is not preached at all: or if it be, yet they come not vnto it.

Obiection. But whereas men are ready to obiekt, that in a great Family, many must needes be absent.

Answer. We grant it to be true, in some part, that is, at some time, & vpon some occasion: but so ordinarily and so continually (as they themselues in their own consciences are priuie to who make this question) we know no necessitie, that can excuse that. Nay, we are sure that the Lord hath laid no such calling vpon any man, that should keepe him in a continuall breach of the Sabbath, and therefore both maister and seruant may suspect, that he is in such a calling as is not agreeable to Gods word, or that hee vseth it not aright, when it maketh him, if not wholly, yet for the most part, to neglect the seruice of God vpon the Sabbath day.

And wee know (where there is great care to serue and please God by prayer,) the Lord will giue them to such wisdome, that they shall be able to redeeme, if not the whole, yet at least a great part of the day, which otherwise will be misspent: namely, by letting passe many needlesse

of Household Government.

needleſſe things, by preparing ſo much before, as conveniently may bee, by riſing ſo much the more earlie in the Morning, and by the interchangeable helpe of our Seruants: eſpecially, when they will for theſe cauſes bee contented with ſo much the leſſe, though not in quantitie, (for the reliefe of others) yet with leſſe exquisite and curious dreſſing, which eſpeciallie taketh vp the time: and ſo we are ſure, and they that will trie it in the feare of God, and with a care to ſerue him, and in a loue to the ſoules of their brethren, ſhall finde it to be true by experience, that many might keep holy the Sabbath, which now doe it not at all: Others might keepe it, more then they doe. Which if yet it be thought vnpoſſible (becauſe we go not about to praſiſe it) Let vs but obſerue that which wee ſhall ſee done in the Houſe, when the ſeruant is very deſirous to goe to a Fayre, and the Maſter is as willing to let him goe; you would wonder to ſee how things ſhalbe diſpatched vp ſuddenly, and in good order; they ſhalbe abſent many houres, and yet not greatly miſſed: If any thing be otherwiſe then is vſuall, it is borne with, becauſe it is a day of prouiſion for themſelues, and that day is not euery day. So then, if the Maiſters were perſwaded of the Lords day as they ought to bee, euen that it is the time of making prouiſion for the ſoule, and were as carefull for the ſoules of their ſeruants, as they are for their bodies, and did eſteeme it more for their worſhip

and credit that their seruants were religious, then that they were costly & well set out in Apparell; they would be better contented to spare them, during the time of that market, where they may buy without money all the graces of Gods spirite, and the riches of the kingdome of Heauen: whereby they should not onely saue their owne soules, but be made more fitte to doe duries to their Maisters of conscience.

The Gouernors of Families shuld take order that their whole household might come to the Church together.

Psal. 42.4

Therefore (to end this point) it is the duty of all Housholde Gouernours, to cause the whole familie to be in a readines to attend vpon them too and fro the Church, and that it be not left at euery mans discretion to come when he wil, but that they should goe together. And indeede, this hath beene the orderly comming of Gods people in times past, to the place of his worship, that they haue not come scattered and alone, but manie together, and by companies; whereof the holie Prophet speaketh; *When I remembered these things, I poured out my very heart, because I had gone with the multitude, and ledde them into the house of GOD, with the voyce of Singing, and Prayses, as a Multitude that keepeth a Feast.* In which place, the man of God complaining, that hee was Banished from the holie Assemblies, (saith) that his griefe was increased, by remembering his former estate, when he vsed to go with a great Companie to the Temple, euen as to a Feast: whereby he declareth, what was the manner of their going; euen as men go to a market,

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or to a feast, not only with ioy, but also by companies; and so many of one house as go, will go together: So they did not only go to the house of God cheerfully, but many of them together, euen as to the Market and Feast of their soules. By which practise of theirs, as the doing of manie is condemned; so it appeareth that the men of our Time are led by another spirite then they were, and are otherwise perswaded of the worst ip and place they go vnto: For all the people, Nay, the seuerall households come not together, but scattered, and one dropping after another, in a confused manner.

First comes the Man, then a quarter of an houre after, his Wife; and after her, wee cannot tel how long, especially the maid-seruants, who must needs be as long after her, as the Men-seruants are after him. Whereby it commeth to passe, that either half the seruice of God is done before all be met: Or else, if the Minister tarry till there be a sufficient Congregation, the first comers may be wearie, and sometimes colde with tarrying, before the other shalbe warme in their seates.

Now, if it be demanded of the Masters, why they alone make such haste, & leaue all the rest behind them; & they answer, truly because the time is come, wherein vsually publike prayer be- ginneth: Can they be perswaded that it is time for themselves to come (as it is indeed) and yet no time for the rest to come with them? Hath

the Master no longer time to tarry, and leave his
 Seruants time to tarry so long after him? As
 though there were one Lawe for him, and ano-
 ther for them: or rather, that the same law of
 the Sabbath, which moueth him of conscience
 to doe that which hee doth, did not as forcible
 binde them all as himselfe: Nay, did not binde
 him to look to them, that they should keepe ho-
 ly the day, as well as himselfe, which if he graunt
 to be true, & yet is not able to bring it to passe,
 (where the Lord hath giuen him so great autho-
 ritie for his owne sake) partly through the fro-
 wardnes of his wife, and partly through the ob-
 stinacy of the rest in his familie: his case is to be
 pittied, and he is rather to be gouerned, then to
 gouerne: and hee might doe well to *set up one of*
them in his stead? seeing he doth suffer himselfe
 willfully so to be abused, and is contented to be
 ouer-ruled by them in the chiefeest thing.

1. Cor. 6.

70

Therefore, that hee might bring this matter
 happily to passe, as he must goe before them by
 his owne example, and be ready betymes, euen
 first of all, so hee must earnestly call vpon them
 for this dutie, and exhort them vnto it; and the
 slower that they are, and the more they drawe
 back, the more forward must he bee, and by his
 practise and wordes drawe them forwards also.
 For this is that readinesse which David obser-
 ued in the people of his time: *I reioyced when*
they sayd vnto mee, we will goe into the House of the
Lord; or, Let vs goe to the house of the Lord, (for
they

Ps. 122.1

of Household Government.

they are wordes of exhorting, and encouraging one another therevnto, y^e even as the Prophet *Esay* also foretelleth, that this shall be the zeale of Gods people in the time of the Gospell, that they that goe together to serue God, and therefore call vpon one another for the same purpose, saying: *It shall bee in the last dayes, that the Mountaine of the House of the Lord shall be prepared in the toppe of the Mountaines, and shall be inhabited above the Hilles, and all Nations shall flowe vnto it, and many people shall goe and say: Come, and let vs go up vnto the Mountaine of the Lord, to the house of the God of Iacob.*

Esay. 2.

Isa. 2. 3.

.or

And truely this want of zeale in vs to Gods worship, and loue to the saluation of our Brethren, (bewraying idleness in the needs of this date of calling one vpon another) is the cause of this slownesse. For the Husband going forth out of the doores, saith to the Wife, *Maryn, be, and come as soone as you can: shet conyng at her leyfere; giues the same charge to her servants; Dispatch, and tarry not long behinde; shew here is no saying; Come leaue goe; Let vs get together: and if it be once said, it is not pursued, that it might be performed.*

In going to Market, y^e into a Feast, when earnest calling wil shew be vpon one another, and it would seeme strange to behold the household goe diuided: And were a thing that would much be marked, and euery one that knowe vs, and whither wee were going, it should be the

I. Cor. II.
10.

first question they would ask vs: how chance it
this that you come alone? Where is your Hus-
band, your Wife, or your Children? why come
you not together? So no doubt, the dispersed
and broken comming of House-holdes to the
Church, is a thing greatly obserued of the Lord
GOD, & of his Angels, *which are present at their
Assemblies*: and it is that which grieueth the rest
of the Church, and as soon as they see one come
in alone, they are ready with griefe to ask, where
are the rest? What meaneth this partie to come
alone? Therefore let all Gouvernours bee per-
swaded, that it is theyr bounden dutie thus to
looke to their Families, and to be sure that they
sanctifie the Lordes Day as well as themselves:
and that they not onely thus bring them to the
publike ministerie; but also looke vnto them,
that they spend the rest of the Day in holy exer-
cises so much as may be: examining them in that
which they haue heard, & causing them to con-
ferre about it themselves; and to appoint some
to read the scripture vnto them, and all of them
to sing Psalms: and generally, whatsoeuer they
haue seene before, that they ought to do them-
selves, to call vpon theyr Seruants for the same,
and to take such order, that they bee sure they
do it; and let them be sory that they haue neg-
lected this dutie so long heretofore, & thereby
haue charged so many sinnes of their household
vpon themselves: and now at the last in Gods
holy feare, let them begin to put this in practise,
least

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least they doe further prouoke the most patient Lord to their endles destruction. And though it be a thing so rare in the world as it is, and men altogether so vnacquainted with it, as they bee, Nay, so lothsome and tedious to flesh & blood, that they are afraide once to begin with it: yet let the bare comendement of God preuaile more with vs to take it in hand, and to continue in it, then all that can be sayde or thought against it, should weigh with vs, either to keep vs from it at the first, or afterwards cause vs to giue it ouer.

And, that all men might doe it so much the rather, let them be assured that the want of this especially, is the cause of so many wicked and rebellious children, vntrusty and disobedient seruants, nay, vnfaithfull, and ynkinde Wiues euery where: euen for that their Husbands, their Fathers, and their Masters doe not call vpon them to serue God, and see them sanctifie the Sabbath. It is a common and iust complaint in all places, in the mouth of euery man, that seruants and children will not be ruled; that they cannot tel where to find a good seruant, they know not whome to trust, but they see not the greatest cause of it to be in themselves, and so goe not about to remedie it. For whiles they labour not to make theyr children the Sonnes and Daughters of God by Adoption; and to bring theyr Seruants within the household of God, that they might bee his Seruants by Grace, and to make their wiues the chaste spouses of *IESVS CHRIST*,

The want of this care in household, is the cause of much wickednes, rebellion, & disorder in their Families.

A godly Forme

and so all of them to serue him: the Lord iustly punisheth them; making *wives, children, seruants,* and all disobedient vnto them. For how can they doe duties vnto men, if they haue not learned to doe duties vnto *G O D*, and so of conscience for Gods sake, to doe duties vnto men? Nay, must not the Lord needs punish them with disobedience against themselues, that by their owne experience, that they might know how grieuous the neglect of his seruice is vnto himselfe, when he iustly measureth out vnto them with the same measure, that they haue meat vnto him before.

Objection. And whereas men are ready to imagine, and wee know it is that which manie doe object against this, that to deale so straightly with theyr House-holde, were the next way to ridde themselves of all good Seruants; and that then they might soone bee Maister and man themselves:

Answer. They must againe, on the contrary vnderstand, that it is a great wickednesse in them, once to thinke that the Lorde should require that of them, which would necessarily driue them to such inconuenience: Nay rather, they must be assuredly perswaded, *That godlines hath the promises of this Life, as well as of the Life to come: and that if wee first seeke the Kingdome of God, and his Righteousnesse, in our selues, and others, All needfull things shall be cast vnto vs.* Even as it is saide of *Abraham*; *I knowe that hee will commaund his Sonnes, and his Housholde after him, that they keepe the way of the Lorde, to doe Righteousnesse and Iudgement,* that

1. Tim. 4.
8.

Matt. 6.
23.

Gen. 18.
19.

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that the Lord may bring upon Abraham, that he hath spoken vnto him. So that thus to doe, is the very high way, not to keepe vs from, but to bring vs vnto the fruition of all Gods promises, if we giue credit vnto him, who as he onely maketh them in the beginning of mere mercy, so must hee onely accomplish them in the end by his constant veritie and truth. We confesse indeed, if he be an ill seruant, this is the readiest way to be rid of him, whose roome is better then his company: for hee thinketh himselfe to be in a prison, nay in hell all the while: but in the end he shall perceiue that he is gone from the way of Heauen vnto hell, if the Lord be not more mercifull vnto him. And why should we be loth to depart from the seruice of them, that haue no care to serue God? or can we looke that they should doe any faithfull seruice vnto vs, that are so vnfaithfull in the seruice of God?

But as concerning the rest, if any be religious, this is the best meane to retaine and keepe such good them: if they be but indifferent, this may winne orders in them: if they be falling away, this may recouer our houses, them. For what shall we thinke of all the godly fathers in times past, that when they vowed diligently to looke to their households, that they should serue God with them, and did constantly performe it, that then they had no seruants at all? Was so great a man as Iehoshua without seruants, when hee promised before so many witnesses,

witnesses, that he and his house would serue the Lord? Was *Dauid* left alone, and constrained to doe all himselfe, when as being a mightie King, he bound himselfe vnto it by that song which he made for the same purpose, wherein he saith :

Psal. 101. Mine eyes shall be vnto the faithfull of the land, that they may dwell with me : he that walketh in a perfect way, he shall serue me : there shall no deceitfull person dwell in mine house : hee that telleth lies shall not remaine in my sight ? Had not Abraham a great household, when hee was able of the sudden to carie forth with him, of them that were borne and brought up in his house, three hundred and eightene men in armour, to rescue his brother *Lot* ? Of whom notwithstanding, it is said, that hee would teach his household the way of the Lord : as it appeareth he did indeed, when by his onely perswasion at the

Gen. 14. word of God, all the males were contented to be circumcised, and to receiue that Sacrament, vnknowne before, and painefull, and also ignominious to the flesh, if they had looked onely to the outward signe. And must not that worthy Captaine of an hundred Italian souldiers, needes haue a greater familie then many of these that cauill at his doctrine ? of whom the

Chap. 17. spirit of truth reporteth, That he feared God, and all his household.

Obiectiō. What shall wee thinke of all these men ? Shall we ignorantly presume to the further deceiuing of our selues, and hardening vs in this faine, that the times were then better, and good seruants

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the servants then more plentifull? Or must wee
l to needs confesse, as the truth is indeed, that these
ng, men vsed more meanes to make their servants
ch, the servants of God, then men doe now a daies,
th: and that so the blessing of God was greater
bat upon them? And is it not set downe in writing
ect for our learning, to shew vs what is that which
er- we might looke for at Gods hands, if we would
nos walke in the same way that they did, seeing
at there is no respect of persons, times, or places
rie with him.

Answer.

Secondly, he must set an order in his house
for the seruice of God; to wit, that morning and
euening, before meales, and after meales, pray-
ers and thankes may be offered vnto God, and
so hee acknowledged to be the authour, not
onely of all spirituall graces that belong to a
better life, but also of all temporal blessings that
belong to this life. For seeing that it is Gods
good hand ouer vs, that doth defend vs and all
our familie in the night from outward dangers,
and giueth vs freedome from feares and terrors,
and from Sathans rage, and also giueth vs rest
& comfortable sleepe, for the refreshing of our
fraile bodies, is it not meete we should begge
it at his hand by prayer, before we prepare our
selues to rest, and praise him for it, when wee
rise from it? Again, seeing that euery day we
are subject to innumerable dangers, which we
know not of, and both wisdom and strength
to follow good and honest callings, and also the
blessing

1.Tim.

45.

Das.6.

26.

Iob.1.

3.6.

blessing vpon our labours to make vs prosper by them, are from God alone: should we not begin the day with feare vnto God, for his gracious protection, and for his mercifull blessing of vs? And seeing meates and drinckes are sanctified vnto vs on Gods part by the word, and ours by prayer: doubtlesse though God hath by his word sanctified them, they are vnholly vnto vs, when we doe not for our part sanctifie them by faithfull prayer and thanksgiuing. And this was *Dauids* practise, *Psal. 55.1. Euening and morning, and at noone tide, will I pray, and make a noyse, and he will beare my voyce.* If any say it is sufficient for the gouernour to charge euery one in his familie to doe it priuately by himselfe; so might the Prince say, it is enough to do as *Dauid* did, to charge euery one in all his dominions to worship no God, but *Dauids* God. Yet godly Princes thought it their dutie to set vp the worship of God in their dominions, and to take order that God might be worshipped publicly and ioyntly of all in their land. So did *Iob*, for his household, not onely bid his childe pray to God by themselves, but hee appointed set times of praying together, and sacrificing, and commanded his children to come prepared thereunto. Againe, if the maisters lay the matter vpon the consciences of such as be of his family, then if they be negligent, God shall haue no honour and worship in that family.

But we reade of *Abraham*, that wheresoeuer

he

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he became, he built an altar to God, where God
should be worshipped ioynly of his familie. If
God should measure out his goodnesse to thee,
as thou measurest honour and glory to him, in
what a case wert thou? He doth giue a charge
to his Angels to keepe thee, he commandeth
the earth to allow thee meate for thy sustenance,
and his commandement is an effectuall word,
that maketh them to do the thing that he charg-
geth them withall. Wilt thou now only bid thy
seruant or sonne to serue and honour God, and
not see that he doe it, and helpe him in it? Then
thou doest not measure out vnto God, as thou
wouldest haue him measure to thee.

This dutie then belongeth to a christian head
of a familie, to worship God with all his familie,
and to take order that when he shalbe absent
vpon necessarie occasions, it may be done reue-
rently and only by some one in his familie, that
by reason of wit and age may be meete for it.
The neglect of this dutie, letteth into families
many grieuous enormities, and outward misfe-
ries, while God in his iustice refuseth to blesse
such, as by their carelesnesse in seruing of him,
doe shew, that they take not him to be the au-
thor of all wel-fare to soule or body, but thinke
to do well enough without him, or else think to
haue their turnes serued without requesting.

The third dutie, which the chiefe gouernour
must performe to all in his familie, is private in-
struction, and dealing with them in matters of
religion,

Gen. 12.

If 7.8.

& 13.8.

& 21.33.

& 22.9.

Private in-
struction.

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religion, for the building of them vp in true faith, and for the inuring and bringing of them to a conscience towards God, that they may not onely know and professe religion, but also feele and shew the power of religion in their liues. This dutie hath these specials belonging to it : First, a familiar and plaine opening vnto them the principles of religion, after the manner of a Catechisme. This dutie the holy Ghost layeth vpon parents. Ephe. 6. 1. *Traine them vp in doctrine and holy precepts, drawne out of the word.* The like was commanded to parents in the old law : *Let these words, which I command thee this day, be in thine heart, and whet them vpon thy children, and speake of them when thou sittest in thy house, when thou walkest in the way, when thou liest downe, and when thou risest vp, &c.* So that it is not enough to bring thy children to be catechised at the Church, but thou must labour with them at home after a more plaine and easier manner of instruction, that so they may the better profit by the publike teaching. Looke Proverbs 22. 6. Thou euen by breeding thy children hast helped them into corruption, and a damnable estate: how oughtest thou then, by all holy care and paines taken with them in teaching them the knowledge of God in Christ, to helpe them out of it, that they may not be firebrands of hell? And for seruants, seeing they spend their strength, & wearie out their bodies, and bestow their daies and yeares in seeking thy

Deut. 6.
7. 8. 9.

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thy profite and ease : oughtest not thou then to seeke the saluation of their soules? *Salomon* saith, the iust man hath regard to his beast : much more shouldest thou haue regard to thy seruant, who is made according to the image of God with thee, and is redeemed with as deare a price as thou art. And thy care for him should not stretch to his body alone, but especially to his soule ; that seeing his calling will not suffer him to vse so many, and so many, and so often meanes for the good of it as were requisite, hee might herein be helped by thee.

The second speciall is, an acquainting them with the Scriptures, by reading them dayly in thy house in their hearing, and directing them to marke, and make vse of those things which are plaine and easie, according to their capacitie. So *Timothie* was trained vp by his parents in the Scriptures, so that hee knew them from a child : that is, was made acquainted with them by reading them, and being instructed in them according to his capacitie. This shal make them the fitter to heare and profit by the publike ministerie : whereas the neglect of this dutie, makes them vnable to heare and vnderstand the Preacher when he citeth examples, or quoteth texts out of sundry places of Scripture. The help that their family might reape by it should make them carefull in this reading of the Scripture.

*Reading
the Scrip-
ture.*

*2.Tim.3.
15.*

The third is, a diligent care, and regard that they

they profit by the publike ministry of the Word and Sacraments, every one according to their capacitie. And this dutie requireth, that they should not onely looke that they doe diligently frequent the preaching of the word, and carefully come to the Sacraments, in due time, but also that they shewe them how, and put them in minde of preparing themselves to the word and Sacraments, as *Ioh* did his Sonnes. They must prepare them to hear the word, by willing them to consider Gods Ordinance, his Promise, and their owne necessity, &c. by commanding them to lay aside all such cares, thoughts, and affections, as might hinder them from a diligent hearing. To the Sacraments they must prepare them, by willing them to consider of Gods institution, the ministerie of his Sacraments, his mercie in Iesus Christ, their Faith, their repentance, and their wants: that so seeking assurance of grace, of reconciliation, and comfort, they may come preparedly to the Lords table.

Againe, to further their profit, they must diligently examine them, what they haue learned, what vse they can make of such doctrine; & also helpe and direct them, wherein they faile. Thus did our Saviour Christ his Disciples. Besides, *Mat. 16.* they must call vpon them, for the practise of *15. 16. 7.* that which they learne out of the word. That the word grow not to a common matter, of no further vse, but to talke of vpon the Sabbath-day.

The fourth speciall dutie that belongeth to
instruc-

vse of Gods workes, either past, or present, as of examples of his mercie and goodnes, to be encouraged by them to trust in him: by workes of his iustice, to be moued to feare him, and so to sow the seede of Conscience and Religion in them. Thus did *Abraham*, *Gen. 18. 19.* which care of his moued the Lord to reueale to him his purpose of destroying the Sodomites.

The duties, which they are to require of them concerning godlines, be to vse the publike Ministry carefully: to be diligent and reuerent in the priuate worship of God; to submit themselves to priuate instruction of all sorts, and to make their vse of it, to the building vp of themselves in Faith. And lastly, to practise all holie and Christian duties, which being comprised briefly in the commandements, are more largely layed open by the publike ministry of the word, and by priuate Catechising.

But after what maner must they require these duties? We answer, not onely by telling of them what they must doe, and calling vpon them for the doing of it, and by gentle admonition when they be backward: but also by correcting them, if they shall be negligent and contemptuous in the practise thereof.

This Correcting is, { Rebuking
or
either by { Chastising them,
according to the quality of the fault, & the condition of the partie, that is so to bee dealt with.

A godly Forme

Leuit. 19. Arebuke, is a pronouncing of some misbehaviour, or knowne wickednesse of any, with
17. condemning of the same (by the Word of God)
2. Tim. 4. whereby they may haue shame, that others
2. might feare.

Prou. 27. Correction is a sharpe thing, and therefore
5 & 29. not easie borne of our Nature, which is full of
19. selfe-loue: and through the corruption of nature, it is turned into an occasion of great forwardnes, sturdines, and naughtinesse, where it is not witley dealt in. Now the better to minister correction, with more hope of doing good by it, we must consider

First, the end of correcting.

Secondly, the matters for which correction must be giuen.

Thirdly, the manner of correcting.

1. The end in correcting must not bee to wreck and reuenge thine anger, or malice, or to reuenge thy selfe for an iniury done, nor yet alone the preventing of the like hurt by the like fault afterward: but in zeale of Gods glory, who is dishonored by the lewdnes of the offender, and in loue to the party; thou must seeke by wise correction to reclaime him from such euill as bringeth danger to him, and to make him more carefull of his durie afterwards. Heerein they faile, who in correcting haue no respect, but to their owne commodity.

2. For the matters that deserue correction, this is a rule, that there must bee no rebuking,
much

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much lesse chastising, but where there is a fault, For where any is vniustly corrected, besides the iniury, it hurteth him, by hardning him against iust correction. For he will thinke that it is the rash hastinesse of his gouernor that putteth him to smart, and not his owne desert.

By fault I meane, not onely the committing of that which was forbidden, but also the omitting of that good which was commanded.

But euery such fault is not to be censured with correction: someti me ignorance, mistaking, ouersight, and a desire to please in one thing, maketh inferiors to offend in others. Except there be contempt, or willing negligence, or retchlesse ouersight, a gentle Admonition may serue. And indeed, superiours must take heed of coming to the greatest remedies of correction too soone: for so they may soone marre the partie by ouer-sharpe dealing, which by a wise proceeding by degrees might haue beene gained. Furthermore, Gouernors must know yet more expressely, for what to correct. Some neuer correct but for their owne matters, neuer regarding the faults committed against God. But the godly gouernour, that aimeth at Gods glory, and seeketh the Lord, and not himselfe, is most grieued for those disorders in his Family, that tend to Gods dishonour, and such he correcteth most carefully. And as for the defaults of his Family, that are against himselfe, hee looketh more to Gods dishonour by them, then to his

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owne hurt or losse, & in zeale of God is drawne to correct, and not of selfe-loue. Hee therefore counteth these things worthie of correction; if any delight in the ignorance of God, or be carelesse to approue himselfe, as one that wholly dependeth on him, loueth him, feareth him, reuerenceth him, laboureth to approue all his waies before him: if any be giuen to idolatrie and superstition, & careth not in euery part of the worship of God, to follow his reuealed will, or if in the parts commanded, he appeare negligent & cold; or put them to any other vse then is commanded, or be giuen to images or superstitious monuments, customes, occasions, or such like; if any dishonour the name of God, either in the vnreuerent vsing, or abusing, or peruerting, & not vsing it with that preparatiō before, feeling at the present time, and fruit after, which is prescribed, his titles, word, Sacraments, or works: if any prophane his Sabbath by vaine pastimes, and gaming, as Cards, Dice, Dancing, &c. going to Playes, or giue not himselfe to the exercises appointed for that Day out of the Word: if any neglect speciall duties towards their equals, superiours, or inferiours, in yeares, gifts, authority, as Magistrates, Ministers, Maisters, Parents Seruants, Children, or people: if any declare not a conscience to fly euill, anger, malice, contention, quarrelling, fighting, or any hurting of the person of man, either in soule or body, not being carefull to succor the same, according to
his

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his calling, if any bee found vnchaste in bodie, words, countenance or gesture, vntemperate in diet, in Apparell, dissolute, not caring to maintain the contrary holines in himselfe & others: if any bee not carefull to preferue the goods of another man, or shall by falshood, flattery and oppression diminish the same; if hee bee negligent in increasing of his owne, by honest and lawfull meanes, or mispend them in Cards, Dice, Gaming, &c: if any care not to maintaine the good Names of others, but bee giuen to vnecessary blasing of other mens infirmities, by lying, slander, back-biting, taunting: if any shew himselfe carelesse to restrain the motions and enticements vnto sinne, and the Lust of the same: and hee will vse the meanes following to redresse them.

The manner of Correcting must likewise bee looked vnto: for to faile in that maketh Correction hurtfull oftentimes, but alwayes vnauailable. For this point then, wee must know, that Correction must be

Ministred in } Wisedome,
and
Patience.

Wisdom is that by which we obserue comelineesse in euery action; that is to say, by which we obserue what wee doe, how, in what place, at what time, before whom: that all things may be done in a conuenient place, time, and manner. *Ephes. 5.*
14. 10. 17

A godly Forme

Wisedome will

1. Find out the right party that comitted the fault, that hee that is innocent bee not vniustly burthened.
2. Consider of what sort & nature the fault is.
3. Weigh circumstances of Ages, discretion, & occasiōs that moued the party, and whether it be customary, or a slip by ouersight.
4. Looke to the mind of the doer, whether negligence, frowardnesse, or simplicity, & want of wisdom brought him to it.

And according to these things, wisedome will teach a man to measure out correction, or to be sparing in it. Besides, wisedome will not correct before the fault bee euident, or before shee bee able to winde the offender out of all shifting holes. For when the offender is not thoroughly conuicted, he shifteth off the shame of the fault and of the correction, which is a part of the purgation to cure his disease, and besides he will be bold to open his mouth against his Ruler, and seeke to bring him into hatred or contempt with the rest of the inferiours, for correcting vniustly. Wisedome therefore, will winke at a fault a while, and make as though shee sawe it not, that shee may haue a fitter opportunitie to correct:

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rect: yea, towards some of a good nature, wisdom will shewe that shee seeth a fault, but yet for loue of the partie, and desire to haue him amend of his owne accord, shee will passe ouer the euill. Moreouer, wisdom will neuer re- proach the offender, by reuiling or taunting him with the faulte, but minister Correction in loue, and desire to haue his sore cured, and his credite salued. For the casting of faults in their teeth, and disgracing them, especially before others, (which is common in the world,) maketh them lay off shame of offending, by little and little: whereas (if they saw thee carefull of their credite) they would haue much more regarde to it themselves. Lastly, wisdom will auoyd partialitie, and deale with all in the same case, after the same manner.

Patience is also needfull, that through Anger or hastines, a man do not fight nor chide before he hath made the fault manifest to the offender: that if it may be, his conscience may be touched for it. Againe, by patience one must heare what the offender can say in his defence, and not disdain to heare him modestly, alledging for himselfe: and when his defence is made, by equitie to allow, or disallow the same. So did *Iob*, *Iob*: 31. 13. And *Balaam* had no reason to disdaine the defence of his Beast. *Num*: 20. 30. &c.

*Patience
& stedfast-
nes in suf-
fering the
offence that
comes to vs
by any
worke, so
that they
cannot dis-
courage vs
Phil. 4. 5.*

This Patience will also keepe a man from bitterness, which might sooner make the party angrie, then drawe him to amendment; which

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Col. 3. 21.

Ephes. 6.

4.9.

thing the Apostle would haue auoyded in superiours, towards those that bee vnder them. For want of this, many are but a word, and a blowe: Manie first correct, and then tell the fault; Manie lay on loade, or raile, and reuile, brawle, and scolde without measure.

Lastly, this patience will keepe thee from immoderate Anger, a thing dangerous in a Corrector. For hee that commeth to reforme with too much Anger, shall hardly keepe a measure, in rebuking, or chastising.

Now for the seuerall kinds of correction, the first is rebuking, which is a sharpe reproofe for a fault committed, measured according to the nature of the fault. Example wherof we haue in *Iacob. Gen: 30. 2. Ioh. 2. 10.* Our Sauour Christ, to Peter. *Math 16. 23.* and to Iames and Iohn, *Luc. 9. 55.* So *Eli, Sam. 2. 23. &c.* rebuked his sonnes, but not according to the quality of their fault, which turned to his, and their ruine.

This reproofe may haue some threatning of chastisement ioyned with it, if neede be; to the ende to make it sinke the deeper. *Prou: 19. 1. 9.* Bee thou verie Angrie, when thou pardonest a fault; Saying, that thou for sparing him now, wilt punish him the soarer, if hee transgresse againe: But, Threatninges must not be vaine words without effect, but always if amendment follow not, thou must perform what was threatened, least thou become light and vayne in the offenders eyes.

Chastise-

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Chastisement is, when with a sharpe rebuke punishment is also laid vpon the offender, according to discretion.

If any man thinke fighting vnmeet for Christians, or be loth to soile their hands, lest they should get themselves an ill name ; let them know, that Gods ordinance is not a matter of an ill report, but onely amongst fooles, that know not what is good and meete. Now, that household chastisement is agreeable to Gods will, is euident out of the Prouerbs, where the wisdom of God doth very often commend it to vs, as chap. 13. 24. *He that spareth the rod hateth his sonne : but hee that loueth him, chasteneth him betimes.* Where he requireth, that it be not deferred till it be too late, that is, till the offender be hardened in ill: but giuen in time, before he be past recovery. Secondly, he saith, that it is a fruit of true and pure loue, to correct in due time : and very loue in parents, and care of their children, must draw them to it.

Thirdly, he saith, that such parents know not what true loue of childiē meaneth, but imbrace fondnesse, and foolish pittie in stead of it, who doe spare to correct, when correction is deserved.

Fourthly, that this fondnesse and foolish affection is indeede hatred, and not loue. The reason why it is to be counted hatred, is set downe, Prou. 19. 18. *Chastise thy sonne while there is hope, and let not thy soule spare him, to his*

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his destruction. Where he plainly saith, that fond pittying and sparing of children, is to worke the destruction of them. And it is not a token of great hatred to be a meanes of anothers destruction? Else where hee sheweth the necessitie of correction, and the good which is doth: Prou. 22. 25. *Foolishnes is bound in the heart of a childe, but the rod of correction shall remoue it farre from him.* As if he should say, much folly and lewdnes is couched in a childs heart, which if it be not purged, will burst forth into foule enormities, and therefore a purgation is but needfull; and what may that be, but *the rod of correction?*

The same is commanded, Prou. 29. 17. *Correct thy sonne:* where also he sheweth, what benefit cometh thereby to the parents: *He shall giue thee rest, yea hee will giue pleasures to thy soule:* that is, thou shalt be free from sorrow, heauines, and many troubles, which many parents haue with vngracious children: and on the other side, thou shalt haue much comfort and delight by him. Great benefit also cometh ther by to the children, as he sheweth in the 15 verse, *The rod and correction giue wisdom,* and Chap. 23. 13. 14. Whereas the neglect of it bringeth hurt to the child, and to the parents, as followeth: *A childe set at libertie maketh his mother ashamed.* And for seruants, the Wiseman both closely shew, how they must be dealt withall, where he saith, Prou. 29. 21.

He

of Huosbold Gouernment.

Hee which bringeth vp his seruant delicately from his youth, at length will be deprived of his children. And a little before, verse 19. he saith, A seruant will not be chastised with words : though hee vnderstand, yet hee will not answere or regard.

These Scriptures shew, that God hath put the rod of correction in the hands of the Gouernours of the familie, by punishment to saue them from destruction ; which if the bridle were let loose vnto them, they would run vnto. Where men and women are content to goe contrarie to their owne nature, and to vndergo ill reports to obey the ordinance of God, there God will giue a blessing, that is, a well ordered familie, wherein all shall be of good hope.

*The Wines
dutie, touch-
ing Chri-
stian holi-
nesse.*

These be the duties, that the chiefe of the familie oweth to them of his familie within doores, as touching godlinesse. The Wife also, which is a fellow-helper, hath some things belonging to her to further godlinesse in her familie : As for example, in her selfe to giue ample to her Household of all readie submission, on to all good & Christian orders, to order her Household affaires so carefully that no exercise of religion be hindred, or put out of place, at such time as they should be done in her Husbands absence : to see good orders obserued as he hath appoynted : to watch ouer the manners and behauiour of such as be in her house, and to helpe her husband in spying out euils that are breeding,

*To be a fel-
low helper,
is to yeeld
help to her
husband,
especially
at home,
in all the
matters of
the familie
1. Tim. 5.
14.
Tit. 2. 3*

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Pro. 31.

2.7.

Verse. 2.6.

breeding, that by his wisdom they may be prevented or cured. *Salomon* saith of the vertuous woman, that *shee* overseeth the waies of her household. And a little before, *shee* openeth her mouth with wisdom, and the Law of grace is in her tongue. And *S. Paul* requireth, that wiues, specially the elder, be teachers of good things, and that they instruct the younger. They may also do much good in framing the tender yeares of their children vnto good, while they be vnder their hands. For euen as a childe cockered and made a wanton by the mother, will be more vtractable, when the father shall seeke to bend him to good: so on the other side, a child wisely trained vp by the mother in the young yeares, will be the easilier brought to goodnesse by the Fathers godly care. We read, that *Timothy* was made acquainted with the scripture from a little child, by meanes of his godly Mother, and Grandmother; a good patterne for Christians. And marke the prooffe. God recompenced their godly care exceedingly: for *Timothie* proued a rare young man, of excellent graces, to the great ioy and comfort of his parents. Mothers may also powre good liquor into their childrens tender vessels, the saueur whereof shall sticke in them a long while after: I meane, they may sowe in their mindes the seede of religion and godlinesse. These and such like duties, if the wife performe constantly, shee shall bring no small helpe to her husband, for the godly and religious

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religious ordering of his house. And thus much of that part of Household Government, which concerneth godlines.

Now wee come to the other part, which pertaines to the things of this life: wherein is to be considered, what is the dutie of the Husband, and of the Wite: Namely to

the 2. thing, whereat Household government consisteth.

Take order for — { Prouision, and Health. } — —

They must take order for Prouision, for Necessaries, to the maintenance of themselves and all their Charge. These necessities are food and rayment. Also care must be had of the health of such as bee in their Families, both to preserve it by rest, and recreation if neede bee, and to restore it, if it be hindered, by good looking to such as are fallen into sicknes.

That the Gouvernours of the Familie must make honest Prouision for themselves, and their Charge, and not lye vpon the Church-Almes, or by Begging, Purloining, Borrowing, or Cousoning: It is most euident, by that saying of Saint Paul to Timothy: Hee that prouideth not for his owne, and especially for them of his house, hath denyed the Faith, and is worse then an infidell. And Salomon saith, The iust man regardeth the life of his Beast: much more of his Seruants and Children.

1. Tim. 5. 8

Prov. 12.

10.

And as the Spirite of God chargeth vs with this dutie, so hee setteth vs about such things where-

where-

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whereby this may be compassed, and forewarneth vs of those things whereby it might bee hindered.

*what things
be needfull
for the making
of prouision.*

The things that hee teacheth vs for the making of this prouision, are first; *That euery one should haue some honest and good Calling, and should walke diligently in it:* That it may bring in honest gaine, whereby necessaryes for the familie may be prepared.

A Calling.

Gen. 3. 10

Calling is

our appoin-

ted charge

& manner

of life, in

some honest

worke,

wherein we

are daily to

labour, as

wee may

best profite

therein.

Ehpes. 4. 1

1. Thess. 2.

12.

That euery man must applie himselfe to some Studie and Calling, is so knowne, that it needeth no prooffe; *In the sweate of thy Browes thou shalt eate thy bread, &c.* Which condemneth all such as liue of the Labours of other men, and themselues take no paines or Trauaile, doe no good in the worlde, benefite not humane societie any way, but deuour the good creatures of the Earth, which indeede belong to them that take all the paines. In this Rancke doe a number of Gentiles in the worlde march, deuising gay toys, which might well be spared; who are but vnprofitable burdens of the Earth, that fill vp number like Ciphers, who glorie in their shame, that is, in their ease, pleasures, and brauerie, whereof (if they knew whereto a man was borne) they would be ashamed.

These be they for whose maintenance in their iollitie, a number are faine to toyle very hardly, fare meanely, and spende their strength to the very Skinne and bones, and yet can get but a slender recompence, through their vnmercifull exactions.

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exactions. But enough of them: to returne. The good government of a House must bee none of these: but hee must haue a calling that is good, honest, and lawfull; not onely gainefull to himselfe, but also holie and profitable to the societie of mankind: For thus much doth Saint Paul comprehend within the compasse of his words, *Ephes: 24. 28. But let him labour the thing that is good.*

It is not enough to haue a Calling though it be neuer so good, but it must be followed: So as it may bring in Maintenance, for thee and thine, such as is meete for thy estate.

Bat how must it be followed? First, with diligence: for as Salomon saith, *Prover: 8. 9. Hee that carryeth himselfe slothfully, or loosely in his businesse, is the brother of a great waster.* That is, hee is another waster: and doeth as much as an vn-thrift, or spend-good.

To Diligence belongeth the blessing. *Prou. 10. Pro. 13. 4. The hand of the Diligent maketh rich:* and Chap. Diligence, 12. 11. *He that tilleth his land shall be satisfied with his meate.* Yea, and a large blessing: *The soule of the which wee Diligent shall be fatted:* that is; Hee shall haue a- execute as boundantly. And least that any should say, that well as we in some Callings a man may well thrue, but can the la- not in mine: It is said, *Prou. 14. 23. In all labour, bount of our* that is, Diligent following thy calling. Moreo- Calling. uer, this diligence will bring a man to renowne. *2. Thef: 3. Prou. 22. 29. Thou seest that a diligent man in his* 10. *businessse standeth before Kings, &c.* Ro. 12. 11

The

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Of the enemies to diligence.

The better to kindle the affection vnto this diligence in following thy Calling, consider what is saide of the spirit of God, of those euils that are enemies vnto it.

Sloth.

Slothfulness is a wearynesse or tediousnes in any godly, spirituall, or ciuill exercises which one ought for Gods sake to do, for the benefit of the Common-wealth: or for the satisfaction of himselfe and his familie.

Sloth, gluttonie; and prodigality: are the three paths that conduct and lead men to pouertie.

Many a man is idle and slothfull, because labour and toyle is irkesome and painfull to him, as *Prou. 20. 4. The slothfull will not Plough, because of Winter*: but what is his reward? it followeth, *Therefore shall hee begge in Summer, and haue nothing.* Pouertie is the fruite of slothfulnesse. *Prou: 18. 4. A slothfull hand maketh poore.* And least any man should think that he could keepe away pouertie, at least a great while: it is saide in *Prou: 23. 34.* that it commeth violently, and with great power, and swiftly vpon such a man, and he shall not withstand it: *Thy pouerty commeth as a light Traveller, and thy Necessity as an Armed-man.* In the same place also, the meanes whereby it commeth, is expressed: Verse 30. *Hee through Follie neglected his ground, and left it vnseeded, and vtilld, and so it yeelded him no increase.* Which being there spoken of Husbandrie, may be drawne to a generall, that to let such things lye idle and vnused, which should bring in Commoditie, is the high-way to pouertie.

The Slothfull, is further described to bee a great wisher and woulder, but no good Householder: *Prouerbs 13. 4. The Sluggard lusteth, but his soule hath nought.* And againe: *All the day long hee wisheth; but his desires is not accomplished:*

which

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which wasteth him with sorrowe. Besides, he perswadeth himselfe that hee hath some sufficient stay or let, to with-holde him from diligent labour, and so dare not goe forward, as the wise man saith, *Prou: 15. 10. The way of the slothfull is a hedge of Thorns.* And in an other place he saith; *Prou: 26. 13. A Lyon is in the way:* But in truth it is ease and lazinesse that letteth him. *As the doore turneth upon the Hinges, so doeth the slothfull in his bedde.* And to shewe that such a man is in a down-hill to Beggerie: *Salomon saith, that hee thinketh himselfe very wise in his doing: The Sluggard is wiser in his owne conceite, then seven men that can render a reason.* What hope is there of sauing of him that the Begger catch him not, who pleaseth himselfe in his sloth, which doeth summon him to Beggerie? That also is not to be omitted, that such a sluggard, who suffered his owne ground to be ouer-growne with Thornes and Nettles, stones or thistles, serueth in the world for an Example, to make other men warie. Vnder this, is that same luskishnes which maketh men loue theyr ease and sleepe, which bringeth forth the same fruit that sloth doeth. *The sleeper shall be clothed with ragges. Prou. 13. 21.* And therefore, the wise-man laboureth to draw men from it. *Prouer: 20. 13. Loue not sleepe, least thou come to pouertie; open thine eyes, and thou shalt be satisfied with bread.*

Another enemy to diligence, is, following of vaine and idle companie. For though a man

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be eager minded towards his businesse, yet by vaine and idle companie, hee shall be drawne away to other delights, and lose his good houres, and let go the occasion of doing some things in the fit season. Therefore *Saloman* saith, *Prou. 11. 12. The man that followeth the idle, is destitute of understanding.* And againe, that he shall come to no better passe, then the idle man. *Pro. 28. 19. Hee that followeth the idle, shall bee filled with puer-tie.* This harme getteth hee by haunting vaine company, and leaude persons. For as sweete waters are corrupted and spoyled, when they run into waters which are salt, bitter, or vnholosome; and so loose the vertue thereof: Euen so, hee that ioyneth himselfe in friendship, and doeth couple himselfe in Familiarity with wicked and vngodly men, becommeth wicked and vngodlie himselfe, and is stayned and blemished with their vices, although heretofore hee had beene inclined to vertue and godlinesse. For *A little Leauen* (saith the Apostle) *doth Leauen the whole lumpe.* *1 Cor. 5. 6.*

None can walke in simplicitie before God, that delighteth in the company of the vngodly.

3. Pastime.

Lewd pastime, causeth naked purks.

Thrift consisteth not in golde, but Grace.

Pastime also carieth many from their callings, and likewise from thrift. *Pro. 21. 17. He that loveth pastime, shall bee a poore man.* Which being a punishment threatned of God against that euil; though a man would be warie of loosing much at play, yet the Lord might some other way bring him to puer-tie, and so punish him for his corrupt delight in that thing, which the Scripture hath so branded.

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Lastly, vnto true diligence, *Salomon* opposeth 4. *Great* and setteth talking & great reckoning of what *reckoning*. they will doe, *Prou. 14. 23.* *In all labour there is abundance, but the talke of the lippes bringeth onely want.* For commonly, such as make great account of their doings, when it commeth to doing, can finde no fit time to begin.

Now, to finish this point of diligence to be v-
sed in our Calling, marke the good Husbandrie
which the Spirit of God teacheth, *Prou. 27. 23.*
*Bee diligent to knowe the state of thy Flocke, and take
heede to thy Heards, for Riches remaine not alwayes.*
Where hee willeth men not to trust all to Ser-
uants for the care of their Cattell, & other com-
modities, but to looke diligently to them them-
selues. The reason is, for that their riches be not
so glued to them, but that if they bee not care-
fully looked vnto, they will take their leaue and
be gone. And so we see it often comes to passe,
that they which doe their businesse by others,
haue others to thriue for them.

But heere peraduenture, some Husbands and
wiues will say : Yee speake much of good Hus-
bandrie, and good Huswiferie, but how would
you haue them to be good husbands, and good
huswives, that haue not wherewith to be good
husbands, or good huswife on ? Whereunto we
answere, that good Husbandrie and good Hus-
wiferie, consisteth not so much in hauing much
or little, as in the wise, carefull, discreet, & good
fore-casting of that which *G O D* in mercy bath

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inabled and inriched them with, to see euery thing wel ordered, and employed to a good end and vse. For wee see by experience, that some Husbands and wiues, can so husbandly, and huswifely dispose of things, that they will make a fairer shew of a little, and cause it to stretch further then many can of much. Yea, some can do as much with twenty Nobles, as some other can with twenty or thirty pounds.

As a calling must be followed with diligence, so also there is Wisedome, skil, and discretion to be vsed in it. For as in lifting of a great weight, a mightie strong man wanting cunning, cannot mooue that, though he straine & busie himselfe much, which a weak man will do with a sleight: So dealing in any calling, some man shall toyle exceedingly much, and yet for want of wit and discretion, not doe halfe the good that another shall with more ease, Prouerb. 13. 23.

He that hath a Trade, let him learne to bee cunning in it, and able to goe through with it: Prouer. 16. 26. And to the ende hee may walke on surer ground, let him not disdaine to aske aduise and counsell. For the praise of contriuing matters well by his own wit, is not so great, as is the losse and ignominy (when for want of counsell) a man entreteth a wrong course. Besides, *Solomon* doth commend this Wisedome vnto vs often, to take heede of hastinesse, headinesse, and selfe-will; and to beware of ouer-weening in our owne reach: Prouerbes, 15. 22. *Wish-*

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out Counsell, Thoughts, that is, intents and purposes, come to nought: but in the multitude of Counsell there is steadfastnes. And 22.18. Establish thy Thoughts by Counsell, and by Counsell make Warre. Whereas on the other side, Hastie bringeth waste. Whosoever is hastie, that is, Rashly goeth about his businesse without Counsell, commeth surely to povertie. Prouerb. 21.5. That is notable: Prouer. 29.20. Seest thou a man hastie in his matters, there is more hope of a Foole then of him. The same is saide of the conceited man, Seest thou a man wise in his owne conceit? there is more hope of a Foole then of him. Prou. 26.12.

When the Spirit of God doth so carefully commend this thing to vs, wee must needs thereby see that it is a matter of great necessitie, and of excellent vse. For, as the Prouerbe is; Two eyes see more then one. And many times, men see more cleerely in other mens matters, then in their owne. In this case also, it is good to looke to the examples of others, and our owne experience in such like cases; for much light cometh into a wise mans minde by this windowe. And to the end that thou mayst make thy vse of Experience and Examples, when occasion shall serue, it is good to marke things which shall fall out, to obserue the beginnings, proceedings, & euent of matters, and to keep them in mind to stand thee in stead. For he that neuer marketh any thing, it is all one, as if he had neuer seene or heard any thing: and such a one must alwayes

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bee running for Counsell in euery light matter, or else may take a wrong course, except hee can stumble on the right way by good happe. This Obseruation, and pondering of Euent, with the causes that went before, is the ripener of witte. But idle-mindednes, and carelesse letting passe of matters, maketh an emptinesse in the head of such good things, as make one man excell an other.

*Iustice is a
vertue,
that yeel-
deth to e-
uery man
his owne.*

Thirdly, in following thy Calling, let not Iustice & vpright dealing be forgotten, but order thy dealing by them. If there were no other, yet this reason should weigh with thee, that so thou mightest looke to reape good dealing at other mens hands, as it is saide, Pro. 21. 21. *He that followeth after righteousness and mercie, shall finde life, righteousness and glorie.* Whereas such as measure our hard measure to others, haue the like measured to them againe, according to the saying of our Sauour Christ. Besides, the riches gotten by ill meanes, haue a heauie destinie vttered against them: *The gathering of riches by a deceitfull Tongue is vanitie, tossed too and fro, of them that seeke death.* Prou. 21. 6.

** Mercifulnes is a
compassion
and fellow-
feeling of
an other
mans mi-
serie, with
best inde-
nouer (so
farre as
may bee)*

* As iustice and equal dealing towards all men must be looked vnto, so God will haue vs not to omit mercifulnesse and friendly dealing to the poore. Be not then so tied to thy businesse, that thou canst neuer looke out to the necessities of others, nor spare time to serue their occasions. Among many wayes of helping the poore, which

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which are commāded, this is one, to goe or ride for them to saue them from wrong, or to further them in their right; to be their mouth, to plead for them, when by feare & simplicity they cannot plead for themselves. And toward them especially a sparing hand is forbiddē, & that with a fore item, Prou. 21. 13. *He that stoppeth his eare at the crying of the poore, hee shall also crie, and not be heard.* And to shewe liberalitie, (especiallie to the Saintes and Faithfull,) there is perswasion, with a sweete promise. Pro. 15. 17. *He that hath mercie vpon the poore, lendeth vnto the Lorde; and the Lorde will recompence him that which hee hath giuen.**

comfort,
r. liene &
succour
them.

Psal.
16. 3.
Gal. 6. 10
Heb. 6.
10.
& 13. 16.
1. Iob.
3. 16.
Pron.
22. 9.

If anie feare, that if he tie himselfe so short, as neuer to passe the bouids of equitie, and besides, open his hand so wide to the poore, he shall neuer lue and thriue of his calling: let him remember what is written, Prouerb. 16. 3. *Commit thy workes to the Lorde, and thy thoughts shall bee directed.* And let that promise encourage him to follow the Lorde whitherfoeuer he calleth, notwithstanding anie feare or misdoubt. Besides, let him haue that in minde, which is in Prou. 28. 22. against couetousnes, and posting to be rich: *A man with a wicked Eye hasteth to bee Rich, and knoweth not that Pouertie shall come vnto him.*

And againe, in the 20. verse, *Hee that maketh haste to bee rich, shall not bee innocent.* Whereto agreeth that of S. Paul. 1. Tim. 6. 9. 10. *He that will bee rich, falleth into Tentation and swares, &c.*

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and the vanity of Riches ill gotten, or ill kept, is declared, *Prou.* 13.1. and 20.23.

Contentation is a vertue, whereby a man is well pleased, with that estate wherein he is placed.

1. Tim. 6.

6.

Phil. 4.11

12.

mat. 6.31

heb. 13.5.

Esa. 33.1.

Prou. 22.

12.23.

Eccles. 5.

7. & 4.1.

Herevnto men must ioyn Contentation, with that allowance (which *God*, as a wise Father) that knoweth what is best, maketh vnto them. For a restless and vncontented minde, breedeth hastemaking to riches, drieth vp the riuers of liberality, and setteth the conscience vpon the racke, and stretcheth it beyond the bounds of Equitie and iust dealing, when hope of gaine is offered. Wherefore *Salomon*, (to preuent those euills in men, and to make them to like of their present estate, telleth them, that *Better is a little with righteousnesse, then great Reuenues without Equitie*; And the like is in *Psal.* 37.16. There is a double reason for this: First, because store gotten with wrong, breedeth a sore trouble, sometime of minde and Conscience, and sometimes outward; whiles the right Owner of the goods, suffereth thee not to goe so quietly away with them; or *God* stirreth thee vp an enemy, mightyier then thy selfe, that shall pull from thee, as thou didst from another.

The second is, because such haue the hatred of manie, for that which they purloine, or get, by wrong and oppression: which a good man would not haue for so small commoditie.

Hitherto wee haue shewed what thou must sticke vnto, in following thy Calling. Nowe concerning other things, not vnworthie to be mentioned, as of him that would provide for his

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his family well. Though we would not haue a man faine himfelfe poore, and a niggard, when he hath abundance, as a number doe by whyning and complaining without cause, who are neither good to the common-wealth, nor kind to themfelues: yet it is not wisedome to carry a higher port and countenance in the world then a mans ability will warrant. Such shall be enuied: so long as they doe beare it out by the hard-edge, they shall be layd at for charges, and if through necessity in the end they be faine to yeeld, they shall be scorned of their enuiers, and little pittied of all others. Wherefore it is wisedome rather to beare a low sayle, and to keepe within compasse, and rather to come short of that thou mightest do, remembring that which is, Pro. 12.9. *He that is despised, and is his own man, is better then he that boasteth himfelfe, & lacks bread.*

Againe, as they which loue to pearke aloft, and desire to be carryed with a full sayle by the winde (a) of *Ambition*, and (b) *Vaine-glory*, rather then to haue sea-roome, do oftentimes rush vpon the rocks of want, and there sticke till they sinke: so they, which in feare of such rockes chuse to ride with halfe or quarter sayle, where they haue not roome at will, are more safe from danger, and may more conueniently prouide against a tempest. Yea, they may so sayle, that when God shall remoue them hence, they shall

To spare;
that thou
maiest haue
to spend in
honestie &
necessarie
for Gods
sake, is well
done.
A thing is
sooner spa-
red then
gotten.

a) Ambition
is an vnlaw-
full or wis-
ked desire
of glory,
namely,
when a man
seeketh to
be aboue al
other in ho-
nor, and see-
keth to ef-
fect the
same by vn-
necessary
and vniust
actions, be-
sides his vo-
cation: tra-
nsing to his
owne wise-
dome and
strength.

b) Vain-glory is a certaine disordinate desire to be well thought of: w^h spoken of: praised: and glorified of men.

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not bee constrained to leaue their children to the wide world, which thing nature bindeth a man to haue a care of.

Another rule may bee drawne out of that which is Prou. 10. 5. *A wise sonne gathereth in summer: but hee that sleepeth in haruest is the sonne of confusion.* Where hee teacheth¹, that when a man spieth an opportunitie of honest gaine and commoditie, he is to follow that while the time serueth: but he that for a small matter, letteth slip occasions, and reckoneth of this time, and that time, this day, and that day, thinking then to haue more fit opportunitie, that will bring all to nothing.

A good neighbour (saith one) is a good thing. Agreeable to this, *Salomon* saith, Prou 1. 17. *A friend loneth at all times.* And 18. 24. *A friend is nearer then a brother.* As if he should say, there is many a friend that is more kind then a brother, & more readie to do pleasure then he that is more bound by nature and dutie. He saith also, Pro. 17. 7. *As cyntment and perfume reioyce the heart, so doth the sweetnesse of a mans friend by heartie counsel.* That is also notable, which is, vers. 17. *Iron sharpeneth Iron, so doth a man the face of his friend:* to wit, because mutuall communication of friendes one with another, quickeneth the spirit, and cheereth the heart.

All these places containe motiues, to giue heede to this exhortation, verse. 19. *Thine own friend, and thy fathers friend, forsake not,*

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not, neither enter into thy brothers house in the day of thy calamitie : for better is a neighbour that is neare, then a brother that is farre off: In the end of the eighteenth Chapter, verse 24. hee sheweth how a man shall preserue this treasure which is so good. *A man that hath friends, must shewe himselfe friendly.* Heereto agreeth that of the heathen : he that would haue a good neighbour, must be a good neighbour. In the 24. verse. 27. Hee seemeth to giue a rule for the right order of managing a mans Household affayres; saying : *Prepare thy worke without, and make readie thy things in the field, and afterward thou maiest build thine house.* As though hee should say, first looke after things as are needfull and necessarie for house-keeping, as that thou maiest haue prouision &c: and then, when that is prouided for, thou maiest fall a trimming vp of thy house. But many fooles begin first to decke their houses, before they lay for necessities, and are faine afterwards to sell their ornaments with losse, to prouide more necessarie matters. It is a good point of wisedome, to beare the want of that longest, which may best be spared.

The last rule is, that a good gouernour of a familie, for the better maintenance of his familie, must be frugal, or (to speake english) a good husband, that is sparing and sauing, and that he so order & moderate himselfe, that if his goods and reuenues bee not sufficient for him and his charge,

Sparing, is good getting, and the greatest rent that one can haue.

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charge, hee make himselfe sufficient for his goods, and dispose of himselfe according to the olde prouerbe: So to cut his coate according to his cloth, and to eate within his owne Tether. Yet we would not haue him pinching, or niggardly, and so dried vp for liberality, that nothing should be wroong from him for good vses. That is too farre on the left hand, as prodigalitie is on the right. But where there is no iust cause to spend or lay out, and it might be as well spared, there we would haue him saue. For his riches be the Lords goods, which God hath made him a steward of. When the Lord therefore willeth him to open his hand, there let him not be straight-handed: but where nothing but vn-ruly lusts and pompe, or vaine glory, bid him draw, there is hee to hold fast: for hee is an ill steward, that will lay out his masters goods where there is no neede, or where lesse would serue. There be many, who of a greedy and couetous mind, will easily imbrace this precept of sparing: but as they do it with a wrong purpose so they faile in the matters wherein they should saue and be sparing. Many misers pinch their seruants in theit meate and drinke, allowing them not enough, or not good enough, and this they take for frugalitie and thrift: whereas to prancke, and pricke vp themselues in brauery, and that sometimes about their calling, they are very lauish. This is no more to be counted frugalitie, or good husbandry, then to rob a

poore

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poore man to giue to the rich, is true liberalitie. When therefore thou thinkest of sparing, let not the greedy desire of gathering draw thee to it, but conscience of well vsing that which God hath lent thee. And this mind will draw thee to spare and saue only there, where it may be well done, and not there where in conscience thou oughtest to spend. Now the better to further our selues in this honest thriftinesse, or frugality, which is called of one a great reuenew: the occasions of needlesse expences must be auoided. Loue not mirth and pastime, for they haue oft occasion of expences. Againe, they cause losse of time, and neglect of businesse at home, yea, and often men doe buy their pleasure with losse in their goods, while retchlesse maisters haue either the euish, or carelesse seruants. Therefore *Salomon* telleth such their fortune. Pro. 21.

17. *Hee that loneth mirth or pastime, will be a poore man.*

Secondly, a sweete tooth, and a faire mouth, that is, daintinesse, or choisenesse in diet, is an enemy to frugality, a needlesse charge, to delight in the taste for a moment, whereas wholesome meate and drink, would be more ease for the purse, and more healthfull for the body. *Hee that loneth Wine and Oyle, that is, sweet delicates for his sences, will not be rich, Pro. 21. 17.*

In this ranke doth march *Gluttonie*: I meane cramming and pampering of the body, and also drunkennesse. These dull the minde and wit,

*Gluttony is a vice, whō any doth cram and fill his bo-
die.*

darken.

A godly Forme

darken reason, and make a man become foolish. Besides, they stuffe the body with grosse humors, which breed diseases, & diseases bring other charges of physicke, or at least, losse of time, and neglect of businesse, which doe cost a man as much as his dyet wherein hee was excessiue: so that these euils haue double expences.

*Drunken-
nesse is a
vice, when
any doth
gull in o-
uermuch
drinke.*

To be brieue in this point, God hauing set the destiny of the drunkard, and the glutton, namely, that many euils, and namely pouerty, shall betide them, Prouer. 23. 21. 29. 30. 31. by some way or other he will effect his iudgement. For no one peece of his word shall fall to the ground.

A great backefriend to thrift is good fellowship, and company keeping: for it hath losse of time, and draweth thee away from thy calling, and hindereth the due ouerseeing of good husbands affayres: it maketh a man ouerslippe occasions of doing good things in a due and fit season: besides, it draweth home others to thy house, or draweth thee to others houses, as Tauerne, Alehouses, and such like, the haunting wherof is a thing of no good report: and it maketh thee lauish in spending, or else it is no good fellowship, (as they say) and by meanes thereof, thou shalt feede the gluttons, and spend that vpon others, which belongeth to thine owne family: which *Salomon* saith, Prou. 28. 7. *is shame to thy father.*

Thy

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Thy company keeping hath many other enormities: *Hee that toucheth pitch, shall be defiled therewith.* And as thou art a partie with him in his euils, so shalt thou be also in his punishment. *The companion of fooles shall be afflicted.* Wherefore auoide such, and rather follow the wise: *He that walketh with the wise, shall be wise:* who are they? *even they that haue the lippes of knowledge, whose words teach good things.* But such whose talke is nothing but froth, their words vnseasonoury, bringing no good to the hearers though there be no outward euill in their liues, yet they must not be admitted for companions; further then vpon some vrgent occasion thou must deale with them: Prou. 14. 7. *Depart from the foolish man, when thou perceiuest not in him the tips of knowledge.* Pro. 13.
20.

As to haue a faithfull friend, is a matter auailable to thrift, so by some friends a man may be endammaged. There is a friendship, which is very costly, and chargeable to maintaine. Hee that desireth familiarity with great men, must haue other things suteable; as costly apparell, well trimmed houses, often inuitings to banquets to recompence their kindnes, hee must follow their humours, and not sticke to neglect his affaires to keepe them company.

This will cost a man sweetely, but what shall hee gaine? A friendly countenance, before his face, and perhaps a dry floute behind his backe, especially if things go not well with him for the world;

world: then oh it is pittie, a frank hearted man,
no bodies foe but his owne, and such like. *Salomon* ghueth thee warning of this kind of friend-
ship, *Pro. 23. 2. 2. 3.*

There is another mans friendship, which
Salomon would haue thee to auoide, as hurtfull
vnto thee, *Prou. 22. 24. Make no friendship with
an angrie man, neither goe with the furious.* The
cholericke man, though neuer so good a fellow
while he is pleased, yet is soone turned to hate
thee. And no heauier foe, then he that was a
friend: which *Salomon* declareth, *A brother
offended, is harder to winne then a strong Cutie,
and their contentions are like the barre of a Pal-
lace.* If a man could alwaies keepe in with the
angrie man (which cannot be done without
putting vp many iniuries) yet may that be
hurtfull. For the wise man addeth, *Least thou
learne his waies:* that is, become like to him in
furiousnes, and that is as hurtfull on the other
side. For *the furious man aboundeth in trans-
gressions*, which doe often cost him the setting
on, euen from men, who being by his rage hurt,
or reproched, doe watch their occasions to
worke him some woe. Wherevpon we say in a
common prouerbe: *The angrie man neuer wan-
teth woe.* There be also Trencher-friends, who
to winne fauour and good will, will smooth it
in words, fawne, and glauer: they will say as you
say, and bring you tales of your enemie, so to
feed your humour, that hee may winde within
you:

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you: a beast that biteth foxes of all tame beasts: For whiles a simple-hearted man suspecteth no hurt, hee watcheth his occasions to speede himselfe of a booty: a matter, that by the Counsell of the holy Ghost oft repeated in the Prouerbs, is as carefully to be auoided, as it is hurtfull to a mans estate. If he can doe none of these, yet he hath not lost his labour: for hee had many a good welcome for his faire talke. And by often resorting to thy house, he hath furnished himself with some thing to discredite thee, except thou hast walked maruellous warily, which a man can hardly doe before flatterers.

To end this matter of friendship, haue some neare friends, but not many. Choose the best natured, and the best graced, that is, such as besides single-heartednes and plaine simplicitie, are by Grace (brought to haue Conscience of their dealing.) And least vnder a shew of simplicitie, wiliness should bee hid. Try before you trust, and growe into familiaritie not all at a push, but by steppes; Tell things of no great secrecy (as secrets) to try their taciturnity. Be not ouer credulous, vpon sight of a little kindnesse, to account them amongst thy nearest friends. Many haue beene wiped of their commodities, by falsehood in fellowship. Some haue beene betrayed by vntrusty friends, and brought into great troubles. Many opening their mindes to blabbes that can keepe nothing, haue their purposes openly knowne and scanned, before
F they

A godly Forme

they can compasse them, and so are oftentimes preuented through the malice of their enuiers. Wherefore, except a man can finde a faithfull Friend indeed, it is good to remember the old saying: *My secrets to my selfe*; Whereto our common Prouerbe answereth: *Two may keepe counsell, if one be away*. The wise man ascribeth it to Folly, to powre out a mans secrets lightly: *The foole powreth out all his munde, but the wise man keepeth it in.*

Pro. 29.

II.

As hurt commeth by some Friendes, so also by Enemies, many are sore annoyed. What charges in lawing, and other troubles be there in the world, through enmitie? Wherefore it is good wisdom by all good meanes to auoyde breaches, which breede enmitie: and by all friendly, iust, and wise dealing, to keepe peace and good will, euen with the meanest. The weakest enemy is not to be contemned. It shall go hard but at one time or other, hee will worke thee some displeasure; at least his mouth shall alwayes be open to speake ill, to misconster thy actions, and to blaze abroad thy infirmities, & scapes.

He that would haue no enemies, must make himselfe none, by vniust, vnkinde, or vnneighbourly dealing; but hee must rather by courtesies of speech, helpfulness, and good neighbourhood, win the loue and liking of men: yet a man may be too wise in this point. Many being loath to incurre any mans displeasure, will not
seeke

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seeke to vphold right and equitie, they wil not speake for the poore, nor stand out to maintain Gods cause, when hee is dishonoured by open sin, as sweaīng, lying, rayling, and such like. Many to keepe in withall, vse all companies alike: for auoyding a mans company breedeth a grudge.

But the good will of men is neuer to bee purchased with forsaking of duty. Such things as may iustly bee ill taken, auoyde for peace sake. Whereof the Wiseman noteth some: as meddling in other mens matters. *He that medleth with a strife that belongeth not to him, is as hee that taketh a dog by the eares: that is, casteth himselfe into dangers.* *Prou. 26. 17.*

2. Be not hasty to goe to Law, no not in a right cause, but agree at home. For besides that a man doth seldome scape without great losse, (in which respect it is also to bee auoyded, as an enemy to thrift) thy neighbour is openly put to reproch, he becommeth thy mortal enemy, and will alwayes watch to do thee hurt.

3. Sometime to seeke recompence of a wrong breedeth greater malice in the authour of the wrong, and maketh him double it; as a man spurreth his horse for kicking, when hee was spurred. *Say not, I will recompence euill, but wait vpon the Lord, and he will saue thee.* *Prou. 20. 22. 24. 25*

4. Oft hannting of another mans house may bring thee into mislike: wherefore the wise-man saith, *Withdraw thy foote from thy neighbours house,* *Prou. 25. 17.*

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house, least hee bee wearie of thee, and hate thee. If by carefull auoyding of all iust occasions, thou canst not auoyde ill will, (as the World loueth none but her owne) neuer seeke to win fauour by departing from duty, but commit thy selfe to *GOD*, and turne thy minde to make vse of thine enemy. Let enmitie, which is alwayes paying, and seeking occasions to hurt, by word or deed, make thee to walke, not more closely, but more vprightly: and then mayest thou defie thine enemy; *For hee that walketh vprightly, walketh boldly.*

Pro. 10. 9.

Another enimie to Thrift, (which is also a breaker of peace and good will among men) is much borrowing. Hee that is to borrow doth spend much time, and lets slip many occasions of doings his busines in the due season: he must repay in better measure then he borrowed, or else ill words, or ill will, will follow. If it be a matter of any value which is borrowed, then as

Pro. 22. 7.

Salomon saith, *The borrower is seruant to the lender*: that is, beholding to him, and in his danger. The thriftiest men loue least to bee beholding to others, and therefore seldome seek, and often refuse, euen when they bee offered to receiue benefits at others mens hands. Hee that goes a borrowing, goes a sorrowing. And euery deniall he receiues, where he thinkes he should speed, is the seede of grudge in the minde of the denyer, & of him who is denyed. But of all borrowing, to borrow vpon vsury, is the dearest buying

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buying, & the rankest poyson to Thrift. When *David* would wish a fore plague to his enemy, hee prayeth, that hee may be giuen into the Vsurers hands; *Let the Usurer eate him vp*: If the Vsurer be a Deuourer, woe bee to them that come in his hands. *Psalm 109.*
1.

To auoide borrowing, a good husband must cut off all vnnecessary expences, that hee may haue all necessities in his house. To auoide borrowing of money, take heede of Suretyship, of dealing in bargaines, which you are not fully able to compasse: of dealing with many things, and hauing too many yrons in the fire at once. Looke how you may compasse matters before you enterprise them. Prouide long before, against any day of Payment, and haue not mony to seeke vpon the sodaine: for that driues a man to borrowing, yea, to vsurie; or to sell *Robin Hood*s peny-worth.

Besides, he must keepe none in his house idle, or halfe set to worke; none more then needes must. Let euery one haue his charge, that will thoroughly occupy him: Also, looke that they do their taskes euery one in his place: and haue an often eye vnto them, whether they haue done as they should doe. The masters eye maketh a fat horse: So also the mistris eye maketh a friendly dairy. Except you haue rare seruants, such as truly feare God, and haue good consciences, trust them not further then you see them, except necessitie driue you.

A godly Forme

The wiues
dutie tou-
ching the
things of
this life.

Hitherto of the duties that be belonging to the chiefe ruler of the Familie, that is, the Husband, touching honest prouision for it.

Now seeing that God hath ioyned the Wife to her husband as an helper, she must help him in the prouisiō for her Familie, so much as lyeth in her power, and is meete for to doe. And indeed her industrie and wisdomē may do much herein, that though her Husband should be much wanting in his dutie, yet she might holde in the goale. Thus many haue done, and so *Salomon* saith, the wise woman will doe: *A wise woman buyldeth her house.* But it is not euery womans case, because that all are not wise, as she that *Salomon* speaketh of. This wise woman is else-where called a *gracious woman*; *Prou. 11. 16. And a vertuous woman*; *Prou. 12. 4.* because many graces and vertues meete together in her.

Pro. 14. 1.

Dutifulnes,
or dutifull
will, is that
which doth
shine in the
declatation
& perfor-
mance of
duties.

For shee is

{ To her husband, dutifull, faith-
full, and louing.
{ Towards those of her Familie,
{ wise and prudent.
{ In her businessse, diligent, and
{ painefull.
{ Towards her Neighbour, mo-
dest, humble, kinde, and quiet.

First, if she be not subiect to her Husband, to let him rule all the Hous-holde, especially, outward affayres; if shee will make against him, and seeke to haue her owne wayes, there wil be doing and vndoing. Things will goe backward,
the

the House will come to ruine : for God will not blesse where his ordinance is not obeyed. This is allowable, that shee may in modest sort shewe her minde ; and a wise Husband will not disdain to heare her aduise, and followe it also, if it bee good. But when her way is not liked, of, though it be the best way, she may not thereupon (set all at sixe and seuen,) with what should I labour and Trauaile ? I see my Husband taketh such wayes, that hee will bring all to nothing.

This were nothing else, but when shee seeth the House falling, to helpe to pull it downe faster. *Salomon* saith, *The Wise-woman buildeth her house* ; much more then doeth shee vnderprop it, and hold it vp, that by her Husbands vndiscreet dealing, it bee not pulled downe. She must not thinke her selfe freed from dutie, because he walketh not in his dutie ; but holde her place, and labour for her part to vphold all : and so God will either blesse the workes of her handes, to the maintenance of the House ; or giue her Husband more wisdome and care : or else giue her a contented minde with a lowe estate, which is great riches. One point of subiection is, to be content with such Apparell and outward port, as her Husbands estate can allow her. They faile in this, who by importunitie and disquietnesse, wring from their Husbands more, then he can well cut out from his reuenues, or gettings.

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2. Faith- full.

It is a part of vnthankfulnes, secretly to pur-
loyne and powle from him, for to prancke vp
her children, or her selfe, her house, and cham-
bers in brauerie: and besides, it is a close vnder-
mining of her house.

3. Louing. Love is a naturall affection of the mind, inflaming all the powers of the lower, with wil- ling dutie, towards the belo- ued.

Love and peaceablenesse in the wife towards
her Husband, is auailable for the weale of the
Family. For where they agree louingly, there
they counting the good of the one the benefite
of the other, doe ioyntly watch against all such
things in their Family, as might endamage it.

There the Seruants knowing (that in plea-
sing one they shall please both) and contrari-
wise, bee carefull in all things to deale well:
whereas diuision in the Gouvernors maketh par-
taking in the Seruants; and when they care not
for pleasing but onely that side, which they af-
fect: All such kinde of seruice is but smally
beneficiall to thriving. It can hardly be auoy-
ded, but there will be some squaring and diuer-
sitie betweene the man and his wife: but they
must labour to compose such matters priuately
and quickly that they grow not to breaches, for
they be dangerous to Thrift.

Let there bee therefore reasonings secretly
betweene themselves, of such matters as might
breede a scarre; but let them be soone ended
after the occasion is offered, before the mindes
be much exasperated. Let there bee no harde
words of either side, nor opening of old matters.
Let it be done priuately between themselves, and
not

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not before children, or seruants: for they will not sticke to carrie tales, to please the humour, of the partie to whome they are most affected. Besides, they will spie your infirmities & grow to a lesse regard of you, and they will blaze a-
broad such matters to your discredit.

Now for her behauiour towards her seruants and children, if it bee prudent and with wisdom, it doth much good in a house: but it containeth many points. That which her care for the most part tendeth vnto, is sauing. She that will be a good sauer, must not be a slender huswife, but skilfull in all points, whereof she shall haue vse in her familie. She must not let her maides haue their owne waies, for want of skill: but shee must be able to direct and prescribe, what, and how, in euery busines. Where she hath little skill, by reason of her education, she must be carefull by conferring, and marking to learne skill, against shee is to deale in such things, that shee may be able to direct her seruants, and to finde them out when they haue done amisse.

Shee must haue a good fore-cast to contriue and dispatch things in due time, and good order, that necessities be not wanting when they should be vsed, and confusion doe not make more labour then is needfull. She must be wise, to marke the nature of her seruants & children, to deale with them as their natures require, for the trayning of them to her hand.

A good huswife is a

great patri-
monic, and
shee is most
honorable,
that is most
honest &
godly.

A good sa-
uer, is as
good as a
good get-
ter.

As a word
spoke in his
place, is like
apples of
gold with
pictures of
silver.

Pr. 25. 11
Euen so is a
business or
worke done
in a fit and
due time.

Agodly Forme

All must not bee dealt with one way: and yet many haue no way but one to deale withall: and that is chiding, and brawling, which they fall to vpon euery occasion, and that wearieth seruants, and maketh often chaunges, discourageth children, and maketh both carelesse, whether they doe their duties or no: yea it breedeth stubbornes, frowardnes, and contempt in their mindes. Shee must be wise, to marke and see what needles burthens, vaneccessarie expences and losses there doe vpon occasions fall out within doores, and preuent such occasinons afterwards. Shee must know the best waies of doing things to greatest vse, with least charges. Briefely, she must know which way to saue a penny, and lay about her to saue it, for many a little maketh a great deale. Shee must know what is meete for seruants, what for workemen and what not: what is meete for ordinarie, and what is meete for strangers. Aboue all, shee must know how to keepe within her compasse, and yet to auoyd the reproch of a pincher, she must know what seruants may doe within the compasse of so much time, and what is aboue their strength. She must haue a diligent eye to the behauiour of her seruants, what meetings and greetings, what tickings and toyings, and what words and countenances there be betweene men and maides, lest such matters being neglected, there follow wantones, yea folly within their houses, which

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which is a great blemish to the Gouvernours.

In her businesse she must be diligent & Painfull. Hitherto belongeth that Prou. 31. 15. *Shee riseth before day: and verse 18. Her candle is not put out by night.* Shee borroweth of the morning and the euening, for to dispatch her businesse. When shee is vp, doth she sit downe and cap a stoole? No, shee looketh that her seruants haue their necessaries, that they may goe soone to their worke: she setteth her maids to work: and tasketh them, to keepe them occupied: yea, she suffers none to be idle in her house, but either doing somewhat that is profitable, or else learning somewhat that is meet for them. She must not thinke to sit and command, but she must be a stirrer in euery place, to ouersee whether duty be done of all hands, and that in good sort, yea, and to quicken the diligence of her family: and that things may be well done, shee must be at an end of euery good worke, sometimes setting to her hands to encourage the doer, sometimes gently teaching, sometimes commending, sometimes speaking faire, but neuer brawling: sometimes shewing what is amisse in gentle language, letting them see what losse cometh by ill dooing of a thing: sometimes friendly putting them in minde, how by sloth, forgetfulnes, or sluttishnes, they shall get an ill name for their seruice, and so become turne-aways from euery good house. Shee must lay a diligent eye to her household-stuffe in euery

roome,

Painfulnesse is a labourer in deauour vnto wearinesse, to bring any thing to passe.

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roome, that nothing be embezelled away, nothing spoiled or lost for want of looking too, nothing marde by ill vsage, nothing worne out by more vsing then is needfull, nothing out of place. For things cast aside, are deemed to be stolen, and then there followeth vncharitable suspitions, which breed much disquietnesse. And though nice Dames thinke it an vnseemely thing for them to soyle their hands about any household matters,) and therefore if they doe any thing, it is but pricking of a clout) yet the vertuous woman (as Prou. 1.17.) *girdeth her loynes with strength, and strengthneth her armes: that is, shee setteth her selfe painefully about some worke that is profitable: For shee selleth it afterwards, verse. 24. Yea, the particular worke is described: Shee seeketh Woolle and Flaxe, &c. Shee putteth her hand to the Wo:ele, and her hands handle the spindle: Shee maketh Carpets.* The meaning is: that she getteth some matter to worke on, that shee may exercise her selfe and her familie in, and it is not some idle toy, to make the world gay withall, but some matter of good vse: *Her familie is cloathed with it double, and her Husband is knowne in the gate, hee is so comely and trimly apparelled by her diligence at home, that hee is in regard among men, and knowne where hee goeth.*

But what neede such as can liue by their lands, to labour with their hands?

What

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What neede had the woman that *Salomon* *Answers.*
speaketh of? The conscience of doing good in
the world should draw them to doe that which
no neede driueth them vnto. Remēber that the
vertuous woman *stretcheth out her hand to the*
poore and needie, Prou. 21. 20. Shee giueth not of
her husbands, she giueth of her owne: she found
a way to doe good without the hurt of her hus-
band. *S. Paul* requireth, that women should aray *1. Tim. 2.*
themselues with good workes, the comeliest 10.
ornament in the world, if women had spirituall
eyes to discerne it. *Dorcas* in the *Actes*, teach- *Act. 9. 36.*
eth wiues how to get this aray, for shee made
garments to cloath the naked and the poore.
Thus might women finde how to set them-
selues a worke, though they could liue of their
owne. But for such as haue but a meane allow-
ance, God thereby sheweth, that he will haue
them occupie themselves in some honest labour
to keepe them from idlenesse, and the euils that
issue there-from. They therefore must labour, if
not to sell cloth, as *Salomons* woman did, nor
to cloath the poore, as *Dorcas* did; yet to cloath
her family, that they may not care for the cold.
Let her auoyde such occasions as may draw her
from her calling. Shee must shake off sloth, and
loue of ease: shee must auoyd gossieping, further
then the law of good neighbourhood doth
require. *S. Paul* would haue a woman a good
home keeper. The vertuous woman is neuer so
wel, as when she is in the midst of her affaires.
She

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Shee that much frequenteth meetings of gossesps, seldome commeth better home. Some count it a disgrace to come much abroad, least they should be counted gossesps, which name is become odious: but they must haue tatters come home to them, to bring them newes, and to hold them in a tale, least they should be thought to be idle without a cause. They perceiue not how time runneth, nor how vntowardly their busines goeth forward while they sit idle. They know not, that great tale-bringers be as great carriers, and that such make their gaine of carrying, and recarrying. The wise woman will be warie, whom shee admitteth into her house to sit long there, knowing that their occupations is but to marke and carry. Towards her neighbours she is not sowre, but curteous, not disdainfull to the basest, but affable with modestie: no scorner, nor giber, but bearing with infirmitie, and making the best of things: not ready to stomacke them for euery light matter, and so to looke big, but passing by offences for vnities sake; not angrie, but milde: not bold, but bashfull: not full of words, pouring out all her mind, and babling of her household matters, that were more fitter to be concealed, but speaking vpon good occasion, and that with discretion. Let her heare and see, and say the best, and yet let her soone breake off talke with such in whom shee perceiueth no wisdom, not fauour of grace. Let her not be
light

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light to beleue report, nor ready to tell them
again to fill the time with talke: for *Silence* is
farre better, then such vnsauoury talke. Let her
not be churlish, but helpfull in all things to
preuent breaches; or else to make them vp a-
gaine, if by the waywardnes of others there be
any made. Let her not be enuious, but glad of
the good of others, nor fond of euery thing
that she seeth her neighbour haue, but wisely
considering what is meete for her selfe, & what
her state wil beare. Let her not be gawish in ap-
parell, but sober and modest: not nice nor coy,
but handsome and hufwifelike: no talker of
other mens matters, not giuen to speake ill of
any for feare of the like measure, Math. 7.2.

*Silence is
a grannie,
when she
abstaineth
vnd holdes
her peace
from spea-
king when
it doth not
become
her to
speake.*

The



1. *The dutie of the Husband towards
his Wife.*



His dutie consisteth severally
in these three points.

First, that hee liue with his
wife discreetly, according vnto
knowledge.

Secondly, that hee bee not
bitter, fierce, and cruell vnto her.

Thirdly, that he loue, cherish, and nourish
his wife, euen as his owne body, and as Christ
loued the Church, and gaue himselfe for it, to
sanctifie it.

What

Wedlocke
is.

(a) Mat.

But before wee shall speake of these three
points, we will a little touch the originall and
beginning of holy wedlocke: what it is, when,
where, how, and of whom it is was instituted &
ordained.

19. 5. 6.

Wedlocke or Matrimonie, is a lawfull knot,

(b) Gen. 1. and vnto God an acceptable *(a)* yoking & ioy-
27. ning together of *(b)* one man, and one woman,

1. Cor. 16 with the good consent of them both: to the end

Eph. 5. 31 that they may dwell together in friendship and

Pro. 5. 18. honesty, one helping & comforting the other,

19:20. eschewing whoredome, and all vncleannesse,
bringing

of Household Government.

bringing vp their children in the feare of God: or it is a coupling together of two persons into one flesh, according vnto the ordinance of God; not to be broken, but so to continue during the life of either of them, Gen. 2.2. Malach 2. 14. Rom. 7.31.

By yoking, ioyning, or coupling, is meant, *Taking & dwelling together,* not only outward dwelling together of the married folkes, as to bee ordinarily in a dwelling *together, what it is.* place for the better performance of mutuall duties each to other, Mat. 1.18.1. Corin. 7.10.12. 13. 1. Pet. 3.7. Ruth. 4.11.12. but also an vni-forme agreement of minde, and a comon participation of body and goods; for as much as the Lord saith, that *They two shall bee one flesh:* that is, one body. This is to bee remembered, that *Gen. 51.* Matrimonie, or Wedlocke, must not onely be *22.* a coupling together, but also must bee such a coupling together as cometh of God, and is not contrary to his Word and will. For there bee some mariages made, whom God coupleth not together, but carnall lust, Beauty, riches, goods and Landes, Flattery and friendship. In such mariages God is not thought vpon; and therefore they sinne the more against him. These and such like mariages be disliked & condemned in the Scripture, Gene. 6. 12. &c. Math. 24. 38. 39. GOD himselfe did appoint and ordaine matrimonie in Paradise; so that hee is the Author of the same, Gen. 2. 20, Yea, and in our Saviour Christ himselfe (who was the very naturall

ab G soule



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ab G ſon of

A godly Forme

sonne of God) being borne in Wedlocke, (although of a pure Virgin) did honour and commend Matrimony, while hee did vouchsafe to shew his first miracle (*Iohn 2.1.*) at a Marriage: whereby he did declare, that the Lord is able to make the bitterness of mariage sweet, and the

- * Marriage* scarcity thereof to abound with plenty. And
honorable. the Apostle giueth this excellent title to Marri-
 1. *For the* age; saying, that it is * (*Honourable among all*)
Author Hebr. 13.4. that is among all estates, and al Na-
which is tions. Matrimony then, being an indissoluble
God. bond and knot, whereby the Husband and
 2. *For the* wife are fastened together, by the ordinance of
time, God, is (e) farre straighter then any other con-
which was junction in the society of mankind. Inasmuch
during the that it is a lesse offence for a man to forsake Fa-
state of A- ther and Mother, and to leaue them succourles,
dams inno- (who notwithstanding ought, by Gods com-
cencie. mandement to be honoured) then it is for him
 3. *For the* to do the like towards his lawfull married wife.
place, Wherefore let them looke well what they doe,
which was that are ready for light and small causes to sepa-
Paradise. rate man and wife: seeing that Christ himselfe
 (e) *Ge. 24* saith, *Matth. 19.9.* that whosoever is separated
Mat. 15. from his wife, sauing for whoredome, and mar-
 5. *Marke* rieth another, committeth adultery.
 10. . This is a thing worthy to bee remembred,
 1. *Cor. 6.* both on the behalfe of the Suter and Wooer, as
 16. also on the part that is wooed; Namely, that
Ephes. 5. they deale plately and faithfully one with the
 31. other, and not guilefully, & craftily go about to de-

of Household Government.

deceiue one the other, in body or in goods. For so doing, they shall neuer vse one the other so louingly and commodiously, as they hoped and desired they might, when the one hath Fraudulently, and deceitfully intriced and beguiled the other, either in body or substance: for naturally wee hate him, or her, that doth beguile vs: Neither is there any thing that displeaseth a man or woman more, then to lacke and faile of the thing they both hoped and looked for. And therefore it were conuenient, and also much better, that both parties should disclose the one to the other, the imperfections, infirmities, and wants, in either of their bodies; as also the mediocrity and meannesse of their goods and substance, as in truth it is: yea, though it should bee with the perill and losse one of the other, rather then the one to obtaine and get the other, with fraude, guile, and discord.

But before we shal come to speake of the causes of marriage, wee purpose (God so willing) briefly to shew, how euery one that intendeth to marry, should choose him a meet, fit, and honest Mate: For there lyeth much weight in the wise election, and choise of a Wife. As hee that will plant any thing, doth first consider the nature of the ground, in the which he mindeth to plant: euen so much more ought a man to haue respect to the condition of the Woman, out of whom he desireth to plant children, the fruites of honestie and welfare.

Gen. 2. 18

A godly Forme

*Such as
are of kin-
dred in the
flesh, may
not con-
tract ma-
trimonie.*

(f) Leuit.

18.6. &c.

(g) Deut.

7.3.2. Co.

6.14.15.

&c.

(h) 1. Kin.

11.4.

(i) Iudg.

16.17.18

1. Cor. 7.

12.13.

1. Pet. 3.

11.

Gal. 3.10.

The first thing that is to bee remembered of such a one as mindeth to Marry, is, that he doe not chuse his wife within such dregrees of consanguinitie and affinitie, as are by (f) Gods Law forbidden.

Secondly, (g) Religion and Faith must bee considered, least hee make diuorce of the true Faith, or bring it into perill. For although hee thinke himselfe as wife as (h) Salomon, and as strong as (i) Sampson, yet may hee bee ouercome as they were. Therefore great aduertisement before-hand is to be taken in this behalfe, least afterwards, with much griefe and sorrow of heart hee do too late repent.

Now if any that hath matched himselfe with a wife that is an infidell, irreligious, or of a corrupt religion, would put her away for this matter, herein he deceiueth himselfe, as the Apostle manifestly prooueth. For wee must put a difference betweene that mariage; that is made and done already, & that which is yet to do. Wherefore he that is snared and matched with such a wife, as is either froward, waiward, or else is poisoned with superstition and poperie, in such a case must call vpon God, and lue in his feare, in faithfulness, in patience, with discretion & godly counsell labouring to win her from the same. For like as the Husband-man doeth with great labour and diligence, Till that ground which he hath once taken to Farme, although it bee neuer so full of faultes: as if it be dry, if it bring forth weeds,

weeds, brambles, or briars; or though it cannot beare much wet; yet through good Husbandry he winneth fruit thereof. Euen so in like maner, he that hath married a wife that is irreligious, or froward, if he shall vse like diligence to instruct and order her minde, if he diligently and courteously apply himselfe to weede away by little and little the noysome weeds out of her mind, both by holesome and godly precepts, and by Christian conuersation; it can not bee but in time he shall feele the pleasant fruite thereof to both their comforts. Euery one therefore that purposeth to marry, ought also to remember that there be three manner of riches in man.

1. The riches of the minde.
2. The riches of the body.
3. The riches of temporall substance.

Three manner of riches in man.

The best and the most precious, are *the Riches of the minde*: as without which, the other two are more hurtfull then profitable.

The Riches of the minde, are the feare of God, Faith, a desire of Gods glory, the knowledge of his will, sobernesse, liberalitie, chastitie, silence, humblenesse, honestie, and such like vertues. These vertues lie not still, neither hide themselves wheresoeuer they be, but will breake out diuers waies, so that they may well be spied and discerned.

Riches of the minde.

As then a Traueller hath markes in his way, that hee may proceede aright: So likewise the man or woman that intendeth to marrie, haue

A godly Forme

also markes in their wayes, by which they may make a right choise.

There be certaine signes of this fitnesse and godlinesse, both in the Man and in the Woman; So that if the man be desirous to know a godly woman, or the woman would know who is a godly man: Then let them obserue and marke these fixe points.

*Sixe rules
to be obser-
ued in the
choise of a
good wife,
or a good
husband.*

1.—The Report.

2.—The Lookes.

3.—The Speech.

4.—The Apparell.

5.—The companions.

6.—Lastly, the education and bringing

vp, which are like the pulses, that shew whether a man be sieke or whole, well or ill.

I. Report.

1. *The Report, Name, or Fame*, that hee or shee hath had, and yet haue, and what opinion honest

Pro. 10. 7. folkes haue of them; because as the market go-
Eccl. 22. 1. eth, so the market-men will talke. A good man

Preach. 7. and a good woman, commonly haue a good
3. Name, because a good Name, is one of the blef-

sings, which God promiseth to good men and good women. But a good Name is not to bee praysed from the wicked; and therefore our Sa-
uiour Christ saith, *Woe bee to you, when all men*

Psal. 112

speake well of you; Luke 6. 16. that is, when euill
6. men prayse and commend you; for that it is a

plaine argument, that you are ambitious, vaine-
glorious, and of the world: *For the world liketh
and praise. h her owne. Ioh. 15. 19.*

Neuer-

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Neuerthelesse, it is conuenient that euery Christian should so liue in the Worlde, that although he cannot say, as *CHRIST* said, *Which of you can rebuke me of sinne?* Ioh. 8. 46. yet so as in truth hee may with a good conscience boldly say; Which of you can accuse mee of lying, swearing, whoring, dissembling, dishonesty, deceit, couetousnes, or such like? Though therefore, no man can cleere himselfe in thought before God, of these and other notorious vices, yet euery one before men should auouch it, and approue it in their doing; and liue so vprightly, holily, iustly, and vnblameably, that none could iustly charge them with any open sinne. Luke. 1. 6. 15. Iob. 1. 1. 1. Thessal. 2. 10. and 3. 13. Tit. 2. 12. 1. Pet. 1. 15.

2. The next signe is, *The looke*; For as *Salomon* saith; *The Wisedome of a man doeth make his Face to shine.* Eccles. 8. 1. that is, procureth him fauour and good liking. *The looks* Pro. 17. 4.

So also, godlinesse is in the face of a Man, or of a Woman; And so likewise, Follie and wickednes may many times be seene and discerned, by the Face of a man or a woman. And therefore it is saide in *Esay*, *The tryall of theyr Countenance testifieth against them*: as though their looks could speake. And therefore we reade of proud lookes, and angrie lookes, and wanton lookes, *Esay.* *Psal.* because they bewray Pride, and Anger, and wantonnesse. *Iob. 13. 7.*

It is truely sayde, that a modest Man dwells

Act. 3. 2.

at the signe of a modest countenance, and an honest Woman dwelleth at the signe of an honest Face: which may fitly be compared to the gate of the Temple, that was called *Beautifull*: shewing, that if the Entrie bee so beautifull, within is great beaurie.

Vnder faire Faces are sometimes hidden filthy mindes.

Gen. 24. 65.

To shewe how a Modest countenance, and womanly shamefastnes doe commend a chaste Wife, it is obsetued, that the word *Nuptie*, doth declare the manner of her Marriage. For it importeth a couering; because Virgines which should bee married, when they came to their Husbands, for modestie and shamefastnesse did couer theyr faces: As we read of *Rebecca*, who when she sawe *Isaac*, and knew that hee should bee her Husband, cast a vayle before her face: shewing that Modestie should bee learned before marriage, which is the Dowrie that God addeth to her portion.

3. The talke

3. The third signe is, her *Talke* or *Speech*, or rather her silence; For a man or a womans talking, is the mirrour and messenger of the minde, in the which it may commonly be seene without, in what case the man or Woman is within, according to the common Prouerb: Such as the man or woman is, such is their talke.

To Adam first, & to Moses after.

Now silence is the best Ornament of a woman, and therefore the Lawe was giuen to the Man, rather then to the Woman, to shewe that hee should be the Teacher, and shee the hearer; and therefore shee is commanded to learne of her Husband. 1. Cor. 14. 34. 35.

As

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As the *Eccho* answereth but one worde for manie, which are spoken to her; So a *Maydes* answer should be in a word: For she which is full of talke, is not likely to prooue a quiet wife. *Maydes must speak like an Eccho.*

The Eye and the Speech, are as the glasses of the minde: *For out of the aboundance of the heart* (saith our Sauour) *the mouth speaketh.* As though by the speech, we might know what aboundeth in the heart: And therefore hee saith, *By thy wordes thou shalt be iustified, and by thy wordes thou shalt be condemned.* That is, Thou shalt be iustified to be wise, or thou shalt be condemned to be foolish; Thou shalt be iustified to be sober, or thou shalt be condemned to be rash; Thou shalt be iustified to be humble, or thou shalt be condemned to be prowd; Thou shalt be iustified to be louing, or thou shalt be condemned to be Enuious. Therefore *Salomon* saith, *A* *Pro. 12.*
34.

Foolles lippes are a snare to his owne soule. Snares are made for other, but this snare catcheth a mans selfe, because it bewrayeth his Follie, and causeth his trouble, and bringeth him into discredite. Contrariwise; *The heart of the wise* (saith *Salomon*) *guydeth his mouth wisely, and the wordes of his mouth haue grace.* *Matt. 12.*
37.

Now to shew that this should be one marke in the choyse of a wife; *Salomon* describing a right Wife, saith: *Shee openeth her mouth with Wisedome: and the Lawe of Grace is in her Tongue:* *Pro. 18.7.*
for that shee delighteth to talke of the Word of God. *Pron. 16.*
23.

A wife that can speake this Language, is better *Pron. 31.*
16.

A godly Forme

better then shee which hath all the Tongues.
But as the open vessels are counted vncleane,
so also account that the open mouth hath much
vncleannesse.

4. Apparell.

Lu. 16. 19

Mar. 1. 6.

4. The fourth signe is, *The Apparell*; For as
the pryde of the Glutton is noted, in that hee
went in Purple euery day: So also the humilitie
of *Iohn* is noted, in that hee went in haire-cloth
euery day. For doubtlesse, by a Man or a wo-
mans Apparell, excessiue Laughter, and going,
they may partly be discerned of what dispositi-
on they are. It is conuenient that hee that will
be a suiter to a woman, marke what Apparell she
customably vseth to weare; whether it be vaine,
whorish, wanton, light, or comely, modest, and
mannerly, and besecming her estate and condi-
tion: to wit, honest and sober rayment. For Ap-
parell doth often giue a certaine and sure Testi-
monie of Pride, lightnesse, wantonnesse, incon-
stancie, vnshamefastnes, filthinesse, or vnclean-
nesse, and other vices, or vertues, that be eyther
in the man or woman. For a modest Man or
Woman, are for the most part knowne by theyr
sober attyre: As the Prophet *Eliab* was knowne
by his rough garment. So that wee are to looke
for no better within, then we see without; For
euery one seemeth better then they be. If then
the face be vanitie, the heart is pride. Hee that
biddeth vs abstaine from the shew of euill; would
haue vs to abstayne from those meanes, Hus-
bands or Wiues, who haue the shewes of euill:

2. King.

1. 8.

1. Thess. 5.

22.

for

of Household Government.

for it is hard to come in the fashion, and not to bee in the abuse. And therefore the Apostle saith: *Fashion not your selues like vnto the Worlde*; as though the fashions of Men did declare of what side they are. *Rom. 12.2*

5. The fift signe is the *Companie*, by meanes whereof, much may be perceiued. For as whole and sound Eyes, with beholding and looking on Sore-eyes, be annoyed and hurt: Euen so, good and honest folkes bee oftentimes stayned and hurt with the companie of the wicked and vngodly; according to the common Prouerb: Such like is euery one, as the companie is with whome they keepe. For Byrds of a feather will holde together: and fellowes in sinne, will be fellowes in League; Euen as young Rehoboam chose young Companions, *1. Kings, 12.8*. The Tame beast will not keepe with the wilde, nor the cleane dwell with the Leaprous: If a man can be knowne by nothing else; then hee may be knowne by his Companions: For like will to like, as *Salomon* saith; Theeues call one another.

5. Company

Men are commonly conditioned, euen like vnto them that they keepe company with all.

Pro. 1.11. & 13.20. Psal: 6.8. Num: 16.20.

Iosu: 23.

12. 1. Cor. 6.

14. Ephes. 5.7

Therefore when *Dauid* left iniquitie, hee sayde: *Away from mee all yee that worke iniquitie*; Shewing, that a man neuer abandoneth euill, vntill hee abandon euill companie: For no good is concluded in this Parliament. Therefore chuse such a Companion of thy life, as hath chosen companie like thee before: For they which chuse such as loued prophane cōpanions be-

A godly Forme

before, in a short time are drawne to bee prophane too.

6. The bringing
vp.
It skilleth
more by
whom and
by what
waies men
be brought
vp; then of
whom they
be begotten

To be good
it doth
much pro-
fite to bee
well
brought
vp.

6. The last signe is *Education*, which giueth also great testimonie, namely by whom, and how euery one is brought vp, whether the man or the woman were conuersant among vertuous or vicious persons, and whether the parties hauing cōtinued in the nurture of the vertuous, and shewed themselues obedient to them, vnder whom they were brought vp, or whether either of the parties haue broken out of this discipline, and followed his, or her owne wilfulness. For it is a small matter for either of them to haue dwelt among, or with vertuous and religious folke: but heerein lyeth the force and weight, how farre, and how much, either or both the parties haue followed those, and profited vnder them, and were dutifull and obedient vnto them. For *Indas* was among, and accompanied with the Apostles, brought vp certaine yeares vnder Christ, but for all this, he was neuer the better: for hee left not his wicked pranks, neither was he obedient. Neuerthelesse good education and discipline formeth good manners: men and women commonly saue most of those good or euill things, which in youth they learned. Therefore to prooue good, honest, and vertuous, it importeth and forceth much, from the infancie to bee well gouerned, and Christianly brought vp. For wee retaine much more of the customes, wherewith we be bred

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bred, then of the inclinations wherewith we be borne.

All these properties are not spied at three or foure commings, and meetings of the parties, for hypocrisie is spunne with a fine threed, and none are so often deceiued as louers. He therefore which will know all his wiues qualities: or she that wil percelue her husbands dispositions, & inclinations, before either be married to the other, had need to see one the other eating, and walking, working, and playing, talking, and laughing, and chiding too: or else it may be, the one shall haue with the other, lesse then he or shee looked for, or more then they wished for. Here is to be remembred, a thing adioyned to marriage, and going before it, namely, *Betrothing*, being a solemne and laudable custome of Gods children: as is prooued, Deuteron. 20. 7. & 22. 23. 24. This *Betrothing*, is a *What Betrothing is.* couenant betweene the parties to be married, before fit witnesses appointed thereto: whereby they giue their troth, that they will, and shall marrie together, except some lawfull vnmeetnesse and disliking each of other doe hinder it in the meane time. The practise of it we see, Matth. 1. 18. Luke 1. 27. Where the Virgine *Marie* betrothed to *Ioseph*, yet they had not met together, to wit, to accompany together according to the end of marriage. This custome, noted and marked in diuers places of the Scripture, hath diuers good grounds to be obserued,

observed, which proue that there ought to be a contract before marriage. And for the better vnderstanding of this point of *Betrothing*, it shall not be amisse, in some plaine and short maner, to make knowne the holy doctrine hereof, with the doctrine also of marriage, and marriage duties. First then we must know, that euery marriage that hath bin wel and orderly vsed, either of the heathen (which were onely enlightened with the law of nature) or of the people of God, who also were to be directed by his word, was perfected by two solemne actions: that is, by an apparant & open contract, and by publike marriage, the true & vnfained cōfirmation thereof. Wherefore we will first speake of a contract (which is also called espousing, affiancing, betrothing, or handsfasting) then of marriage it selfe. And for betrothing, or espousals, we reade in the writing of ancient Philosophers, Histories, Orators, Poets & others, that they be of great antiquity, of necessary vse, and haue bin ordinatily practised. Insomuch, as the vses thereof are highly commended, the neglecters and abusers hereof sharply rebuked and condemned.

Which seeing they could not doe, but vpon knowledge and iudgement, it doth manifestly declare, that they did it by natures law, written and bred in their breasts. And therefore euen nature it selfe (though in some matters starke blind, and in many of very dimme sight, hath

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in all ages, bewraied the lawfulness, the necessity, and the vse of espousals, to be the first steppe and degree to a lawfull and comfortable marriage.

But to omit this law, and to come to the written word, let vs further consider what allowance thereof we find in the same, and consequently what it is, not onely to marry, but to be betrothed, not according to the direction of nature alone, but in the Lord also. First it is certaine, that the Lord approueth this betrothing as his owne sacred ordinance. For we read in Exodus 21:7.8.9.10.11. How carefully hee prouideth by sundrie and many straight commandements for the Maide-seruant that is betrothed. First, that she shall not goe out of her seruice, as the Men-seruants doe. Secondly, that her maister shall haue no power to sell her to a strange people. Thirdly, that being betrothed vnto his sonne, he shall deal with her as with his owne daughter. Fourthly, if another Wife be taken with her, that neither her foode, her rayment, nor recompence of her Virginitie, shall any whit at all be diminished. Fifthly, that whensoever she goeth out of her seruice, she shall pay no mony at all. None whereof the Lord would haue done (much lesse all of them) vnlesse espowls had bene his owne ordinance, instituted, ordained and commaunded by himselfe to be vsed, euen of the Maid-seruant, that was bought and sold. Againe, the
Lord

Lord in Deutron. Cap. 22. 23. &c. requireth no lesse punishment to be inflicted vpon them that violate the bonds of espousall, then if they brake Wedlocke. For he commandeth, that if any man shall abuse a betrothed Virgine in the Citie, both shall be stoned to death, the Maide because she cried not, the man because he hath humbled his neighbours wife.

Where by the way, is to be remembred, how God calleth the betrothed, a wife. If then such wickednesse by iustice deserueth death, and if betrothed persons be truely to be termed man and wife, onely in regard of the precedent espousals, we may then plainly see, how highly the Lord doth esteeme and honour them: the breach whereof, he punisheth with the punishment of adultery: and the persons betrothed, he honoureth with the names of man and wife. If indeed he had not ordained and allowed them, but that they had beene of humane institution alone, he would not haue honoured them with such titles, or haue imposed death by stones, for the breach of mans ordinance. Againe, if a man abuse a betrothed maid in the field, he saith that the man shall die, but vnto the maide thou shalt doe nothing, because there is in the maid no cause of death.

Now imposing death vpon this man, and not vpon him that abuseth a maid not betrothed, the Lord doth hereby euidently teach, that espousals are a degree beyond a single estate, &
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of the nature of marriage. And therefore the vnlawfull breach thereof deserueth death. For what else should the Lord grace them with such large priuiledges, and punish the breach thereof with seuerer punishment?

Further, the Faithfull in all Ages instructed by these and such commandements, approoued and practised these esponsals, not only by themselves, but also by their children. *Sampson*, li- *Iudg. 14.*
king and louing a woman of the *Philistims* in 1. & c.
Timnah, desired his Father and Mother to giue her vnto him to wife, and so they did: at which time *Sampson* made a Feast, according to the custome of the young men. Albeit her Father afterwards would not suffer him to marrie her, but gaue her to another, for which iniury *Sampson* reuenged himselfe of the *Philistims*, by burning vp their Riches and standing Corne, Vineyardes, and Oliues. For which the *Philistims* burnt both the father and the daughter. So *Da-* 1. *Sam. 18.*
uid begged *Micholl* of her father *Saul*, who gaue 15. 26.
her vnto him to wife, with condition, that hee 27.
would bring him a hundred fores-kinnes of the 2. *Sam. 3.*
Philistims, and therefore when *Saul* was dead, 24. 15.
he required her of *Ishbosheth Sauls* sonne, who sent her vnto him. Also *Ioseph* and *Marie* the mother of *Christ* were betrothed, which *G O D* would neuer haue permitted, if it had not beene of his owne Ordinance, and agreeable to his owne will, or if he might any manner of way haue stained, either *Iosephe* honesty, or *Maries*

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virginity: Nay, if hee had not much more graced and adorned both, then the want of Espousals could haue done.

And to auoyde tediousnesse in so plaine a Trueth, seeing the Scripture giueth power and authority to Parents, to giue, and not to giue their Children in marriage; saying, let him doe what he will.

1. Cor. 7.
36. 37. 38 Againe, he that giueth her in marriage doth well, and hee that giueth her not to marriage doth better, (whereof wee shall speake more at large anone) there must needs be before the publicke acte of Marriage, some speciall time appointed: wherein both Parents and parties may testifie and signifie their mutuall liking & consents, vnlesse they despise to marry in the Lord.

Wherefore, if the Law of Nature, the Law of God, the practise of the heathen, the custome of Faithfull, especially, of the Parents of Christ. If the punishment of the Espowfall-breakers, and the rewards and priuiledges of the espoused. And finally, if the fatherly authority ouer children, doe approue and require the continuall vse of this ordinance of God, it must needs be confessed to bee both lawfull and necessary: yea, being the first principall part of marriage it selfe, it must needs be honourable in his kind, as well as marriage it selfe is. Now then, in the next place, let vs see and learne, what a Contract is, to the end, that vpon sound knowledge and
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right iudgement, wee may alwayes vse it well,
and neuer ill, for want of good vnderstanding.

*A Contract is a voluntarie promise of Mariage,
mutually made betweene one man, and one wo-
man, both being meete and free to marrie one
another, and therefore allowed so to doe by their
Parents.*

This short Sentence, sheweth the whole nature, quality, property, vse, & abuse, with all other things, that are to be obserued or eschued in a right *Contract*, as shall appeare by the vnfol-
ding of euery word contained therein; For, as there is none vaine and idle, voyde of his proper signification; So euery one hath his proper weight, seruing for speciall and necessary vse.

1. First, wee call a *Contract* (a Promise) and so it is indeede; so what is a promise, but a speech, which affirmeth or denieth, to doe this or that, with purpose and words of Testimony, to performe and accomplish that which is affirmed, or not to doe that which is denied? And what other thing is indeed, a mariage *Contract*, but this? so that it must be in nature, a true & right promise: not the vowe of a promise in time to come, but a present promise indeed. For if one partie doe say, I will promise to marrie thee, this is no promise indeede, but a promise of a promise, and consequently *No Contract*, but a

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promised of a *Contract*. And therefore tyeth nor bindeth neither parties nor Parents to keep the same; for it is not in nature any *Contract* at all.

Againe, if a *Contract* be in promise, it is not only a purpose of the heart, not a dumbe shew or doubtfull signification of promise, but a plaine promise, vttered and pronounced in a right forme of speech: As when one saith, I doe promise to marry thee, or I doe espouse, affiance, or betroth my self to thee in marriage, or such like: wherein all Ambiguitie and doubtfulnessse of speech is to bee eschued: that as the meaning of the heart is simple and plaine, so likewise the words of the tongue, might bee simple, plaine, and voyde of all deceit.

2. Secondly, we call a *Contract*, a promise of marriage; Because it is not a promise of euery thing, neither of Honour, of Inheritance, of Riches, or of any other thing else, sauing onely of Marriage. Now we meane by marriage, not onely the parties married, but also coniugall & marriage duties, and offices, that peculiarly belong to this honourable estate, and are necessarily to bee performed mutually of both. For this Promise, touching persons themselues, is of such force and weight, that it tendeth to the alienation of the propertie of Bodies; for so it is written, the Wife hath not the power of her owne body, but the Husband: and likewise also, the Husband hath not the power ouer his owne bodie, but the Wife. For, although this is not per-

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perfectly done, till the Act of marriage be ended, yet this promise is the principall beginner and worker thereof: because they that promise Marriage, doe necessarily thereby promise, that two shall become one Flesh, and that they will alwayes giue mutuall beneuolence one to another.

Touching the peculiar duties of Husbands and Wiues, which likewise are promised by this *Contract*, wee will here onely recite them, leauing the Doctrin thereof to another place and time.

1. The Husband, his duty is, first to loue his wife, as his owne flesh.

2. Then to gouerne her in al duties, that properly concerne the state of mariage, in knowledge, in wisdom, iudgement, and iustice.

3. Thirdly, to dwell with her.

4. Fourthly, to vse her in all due beneuolence honestly, soberly, and chastly.

1. Pet. 13.

7.

1. Cor. 7.

45.

1. The Wife, her dutie is, in all reuerence and humilitie, to submit and subiect her selfe to her Husband, in all such duties as properly belong to marriage.

2. Secondly, therein to bee an helpe vnto him, according to Gods ordinance.

3. Thirdly, to obey his commandements in all things, which hee may command by the authority of an Husband.

4. Fourthly and lastly, to giue him mutuall beneuolence; As for the rest of mutuall duties,

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as they may be all comprehended vnder these, so there shall bee a fitter occasion to speake thereof.

Thirdly, wee call this promise of marriage voluntary, because it must not come from the lippes alone, but from the wel-liking and consent of the heart: for if it bee onely a verball promise, without any will at all, (and so meereely hypocritical and dissembled) though it bindeth the party that promiseth to the performance of his promise made before God and man: yet if the parents afterwards shall certainly know this, and that there was no will, nor vnfayned meaning at all in the party, neither yet is, but rather a loathing and abhorring of his Spouse betrothed, though hee bee not able to render iust and sufficient cause thereof, they may vpon this occasion, either deferre the day of marriage the longer, to see if God will happily change the minde of the party; or vtterly breake and frustrate the promise: if all good meanes and occasions hauing bene vsed, none will preuaile: but that the party rather groweth worse and worse.

For, a *Contract*, (being a willing, and a voluntary consent:) there is no cause why the Parents, and such as haue Authority, and power in such cases, when they shall vndoubtedly knowe, that the promise was altogether vnwilling, and therefore made in meere hypocrisie and dissimulation, neither can be by tract
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of Time, or any other good meanes vsed, be bettered, but rather (waxeth worse and worse) may not breake and frustrate the same. For why did *Rebecca's* Parents deny her to *Isaack*, neither would send her with *Abrahams* Seruant to bee married, before such time as they had asked her consent: yea, when as they said, We will call the maide, and aske her consent: do they not plainly shew, that both the Law of Nature, and the law of God taught them, that is, consent was of great moment, & absolute necessity? And when the Apostle doth command men and women to marry in the Lord; how can that marriage be in the Lord, when one party (doeth not onely not loue, but hate the other?) And how cā such two become one flesh lawfully, when as there wants the vnion and coniunction of the heart, the true naturall mother of all mariage duties? Wherefore this promise must be in this respect, at least willing and voluntary.

For, albeit it is not necessary, neither yet possible, that there should bee such great measure of true, holy, and sanctified Loue at that time, as afterward (for that groweth by little & little, according to the blessing of God, and the faithfull performance of other duties afterward euen to their liues ende) yet if it bee voluntary and vnfaigned, it is enough, and sufficient to make a true contract in the Lord. So, as no man ought to separate those, whom God hath thus ioyned.

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Secondly, wee call it voluntary, in respect of constraint and compulsion, contrary to a free consent: for if either party bee vrged, constrained, or cōpelled, by great feare of their parents or others, by threatning of losse of preferment, of health, of limme, of life, or of any such other like, or by any other violent manner of dealing whatsoeuer: to yeelde their promise, cleane contrary to the motion or good liking of their hearts. This kinde of promise, as it doth not binde the partie to keepe it: so it ought to bee frustrated and broken, by the Parents themselves, or by such Maisters as may and ought to command and rule them in such cases. If this were not so, how could the parties keepe the commandements of God, giuing them direction whome to marrie? First, that they should marry onely in the Lord.

Againe, that they should not bee vnequally yoked with the infidels, neither whereof they can keepe (if their parents might compell them to *Contract* and marry) it becommeth rather the parents to perswade their Children by all good meanes to yeelde their consent, rather then to draw them by wicked sleights, and cunning, drunkenesse, or any other wicked and violent meanes. For, as that is not to marrie in the Lord: so all such forced *Contracts*, may be broken and frustrated by the Magistrate, who is Gods Lieutenant, to redresse such intollerable enormities among the societies of men. For, if
Parents

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Parents may deny marriage to such as haue onely by force and violence obtained the word and body of their childe, much more may the Magistrate deny marriage, where onely a verbal promise hath beene gotten by violent compulsion, and for these causes, and in this sense and meaning alone, we conclude, that *Contracts* must be voluntary.

Fourthly, it must be a naturall promise, that is, either party must make it to other, not the man onely, nor the woman onely, but both the man and the woman : though decency and order require the man to doe it first, and then the woman, because he is her head, and she his glory : and ought to leade and guide her in all things, wherein the Lord hath put a preheminence.

For, if this promise be not naturally made of them both, but of one alone, it is no true and perfect *Contract*. And therefore may be broken by Parents, and such as haue authority herein : because the party vnpromising, is not bound by word or deed, but is free, in somuch that such a *Contract* is rather so termed, then for that it is any true *Contract* indeed.

But if it be naturall, then it doeth naturally and inuiolably binde both : so that in this regard, neither Parent, Magistrate, nor any other, can or ought to breake it : for this being fully performed and accomplished, is one principall cause of making two one flesh, in such
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sort as it is written. *Therefore a man shall leave his Father and Mother, and shall be ioyned to his Wife, and they two shall bee one Flesh, &c.* Genes: 2. 24. Also that the man hath not power ouer his owne bodie, nor the woman ouer hers: and so to be short, hence ariseth all mutuall beneuolence betweene them. And therfore a point of great waight and necessitie, in no wise to be omitted in a *Contract*.

Fistly, wee say, it must be betweene one Man and one Woman: Where first it is to be noted; That it may not, nor ought not to be betweene any other Creatures, but Man-kinde, Nay, neyther among brute Beasts, nor Angels. For God hath not ordayned or instituted Marriage for them, neither can it be betweene man and man, or woman and woman. If any such *Contract* be eyther voluntarie, or by fraude and deceyt, by ignorance or errour, it is no *Contract* at all, but a meere wicked profanation of Gods ordinance, who gaue onely woman to man, not woman to woman, nor man to man. Likewise, it cannot be betweene Angels good or bad, and woman, because *God* hath set no such ordinance in the nature of these creatures.

If therfore there hath beene any such matter, or shall be attempted by Sathan, with any woman (as some Storyes report) it is nothing else but a meere illusion and Diuellish practise, to deceiue and drawe superstitious into the kingdome of Darkenesse, and to intrap them in the chaines

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chaines of condemnation : Against which, and all all other Dyabolicall-illusions, wee ought to watch and pray continually.

Secondly, It is to be obserued, that betweene one Man, and one Woman : and not two men, and one woman, or two women ; not betweene two women, and one man, or moe.

By which is condemned, as meere nullities *mat. 19. 5* and prophanations, all *Contractes* whatsoever, *mar: 10. 8* made betweene moe then two For it is writ- *Eph. 5. 3* ten ; *And they twayne shall be one Flesh :* to which *1. Cor: 6. Marke* addeth : *So that they are no more twayne, but one Flesh.* 16.

Wherefore seeing that *CHRIST* and his Apostles, expound the first institution of Marriage of two onely, and not of any moe ; It is certaine, that the *Contract* or promise thereof, *1. Cor. 7. 2* ought to be of two alone, and no moe. So the holy-Ghost, saying ; *Let euery man haue his owne Wife, and euery Woman her owne Husband :* And not , Let euery one haue his owne Wiues, or owne husbands. It is therefore plaine and questionlesse, that hee would haue a *Contract* and Marriage, to be onely betweene one and one.

Againe, saying : *his owne, and her owne ;* doth he not plainly insinuate euery other person, and persons, not to bee their owne, but meere strangers, with whome they ought to haue nothing adoe, in respect of Marriage duties, especially, considering that the Greeke-ворde *Idion*, can import no lesse. Now then, if there bee at any
time

time, or in any place, a promise betweene moe then two, as it is a wicked and meere prophanation of the holy ordinance of God : so it may and ought to be broken; yea, seuerely punished by Parents and Magistrates. If against this, it be obiected, that many of the Patriarches, and good men vnder the Law, had many wiues, or at least moe then one : We answere, it was their secret sinne, and great infirmity, though proceeding from ignorance of the first institution of marriage, of the Law, and the holy Prophets, (or else they had warrant from God, which we haue noted.) Of the institution, because Christ interpreting it, saith : *From the beginning it was not so* : proouing that *Moses* permitted diuorcement of the first wife, and marriage of the second, not mooued or warranted by the authority of Gods institution, but by a fearefull and timorous consideration of the hardnesse of the peoples hearts, whom hee ruled, least they should haue rebelled against him, if hee had not so done. Of the law, because there was by this meanes, great iniury done to Gods truth, and to the wiues diuorced : besides, the law it selfe well vnderstood (as Christ expoundeth it, *Matth. 5. 32.*) admitteth no diuorcement, except it be for fornication, and that the Lord did disallow and hate all other kindes of diuorcement, made without the cause of fornication, it is euident, in that he condemneth the second marriage, after the first

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19.8.

Leuit. 24.

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first diuorcement, affirming that the woman so diuorced, is defiled by her second husband: which could not be true, if their marriage had beene lawfull and warrantable by the commandement of God; for where the marriage is lawfull and honourable, there the bed is vndefiled. *Hebr. 1. 34. Mal. 2. 14. 15. 16.*

Of the Prophets, because the Lord hath beene witnesse betweene thee and the wife of thy youth, against whom thou hast transgressed: yet is she thy companion, and the wife of thy covenant; and did not hee make one? yet had hee abundance of the spirit: and wherefore one? because hee sought a godly seede: Therefore keepe your selues in your spirit, and let none trespasse against the wife of his youth. If thou hatest her, put her away (saith the Lord of Israel) yet he couereth the iniury vnder his garment (saith the Lord of Hostes) therefore keepe your selues in your spirit, and transgresse not. Then which words, what can be more plainly spoken against this sinne of hauing more wiues then one? For doth not the Prophet plainly say, that God is witnesse, that they haue transgressed against the wife of their youth & covenant? doth he not call them to the first institution, when God made but one, & that because he would haue a godly seede, and not an adulterous generation? doth he not further say, that in putting away the wife, they did nothing els but couer iniury, vnder pretence of his law, as with a Garment? And finally, doth he not giue a clean contrary

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contrarie commaundement to that wicked custome of Diuorcement, and marrying of others? when hee saith; Keepe your selues in your spirit, and let none transgresse against the Wife of his Youth, and of his Couenant. Surely, none can bee so blinde, but Reading this portion of Scripture, hee must needs plainly see and acknowledge the same.

Wherefore, if the first sacred institution of God, do bewray this corruption of hauing more wiues then one: If the Lawe doe condemne it, and if the Prophets doe so sharply Censure and rebuke it, Why should any be so impudent and wicked, as to iustifie it in word, or to approue it in thought? Rather as heere wee teach, let vs iudge and belecue, that euery Lawfull *Contract* and Marriage, ought to be onely betweene one man, and one woman. And the rest to be so many breaches of Gods Ordinances and commaundements, which cannot but be hatefull to him, and iniurious to mankinde: but especially to the Church of God, which ought to arise of a holy and godly seede. Now if any *Contract* be made betweene more then two, it is altogether voyde, and of none effect, and ought to be broken by the party, & punished by the magistrate.

The sixt point, concerneth the persons betweene whome the *Contract* is made, in whome there is required two properties: meetnesse for Marriage, and freedome or liberry to marry one another. Touching the first, those especially are

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fit and meete to marry, whom God doth call to that honourable estate, and commandeth them to vse it as his lawfull meanes, appoynted and sanctified for procreation: for so it appeareth by the first institution, wherein God gaue the woman to the man to be an helper meete for him, as in other things, so especially in this: whom hee blessed, saying: *Bring forth fruite and multiplie, &c.* And thus wee may knowe more particularly what sort of persons they be, the holy Ghost describeth them to be such as to whom the gift of continency is denied, yet the gift of procreation is vouchsafed and granted. For if marriage (as the Apostle saith, Hebrewes 13. verse 4.) be honourable among all sorts of persons, then amongst those that be strong. Againe, it is written: *I say to the unmarried, and to widowes, it is good for them if they abide euen as I doe: but if they cannot abstaine let them marrie: for it is better to marrie, then to burne.* In which words we may plainly see, that he pointeth out, as with his finger, those that are called and commanded by God to marry: namely, such as haue not receiued the gift of abstinence and continency. Which calling and commaundement is so much the straighter, and the more to be regarded and followed, because the Apostle gaue it to those persons that were molested and pressed with many and grieuous persecutions: a reason of all other most vnfit for any to marry in, in as much as beside

Gen. 2. 20.

22. & 1.

28.

1. Cor. 7.

8. 9.

beside the ordinary incommodities of marriage estate, it cannot but bring with it many extraordinary grieuances and troubles. Notwithstanding, if such persons be called and commanded then to marry, when as there were most grievous persecutions; much more in the time of peace and prosperity.

By this then we see, that all persons which haue not receiued the gift of abstinence, and are fit for procreation, are called and commanded to marry, and therefore meet for marriage, and also may lawfully enter a *Contract* of the same.

But are none else meete for marriage? Wee answere, that no other is called, commaunded, or warranted by God, to make *Contract* with any of these meet ones, because they are vnable to performe the principall duties of marriage. As for children vnder age, they are altogether vnfit to take vpon them this honourable estate, and therefore debarred by Gods commandement from making any promise or *Contract*: if they haue done it, it is but a meere prophana-tion of this holy ordinance, worthy great punishment, and also to be broken, if that, being come to yeares of discretion and state of marriage, they do not by wisdom and religion supply all that was wanting in their former rash attempt, to the full contentation of all that haue interest in them. As for those that haue receiued the gift of continency, they are called & counselled to chastity, during the whole time of that
gift:

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gift, for so saith our Sauour Christ, *All men cannot receiue this thing, saue they to whom it is giuen:* Matth. 19. 12. And againe, *Hee that is able to receiue this, let him receiue it.* So the Apostle saith, *It is good for them if they abide euen as I doe:* 1. Cor. 7. 27. Againe, *Art thou loosed from a wife? seeke not a Wife:* So likewise are those that are borne chaste, or made chaste by men, or by themselues, for the kingdome of Heauen. But you will say; What if any of these doe make a Contract and marry? Wee answer, first, if they be vtterly unfit for marriage, their contract is of no validitie, and may bee broken by Superiour authority; but if they be fitte for it, we say with the Apostle, *Art thou loosed from a wife? seeke not a wife, but if thou takest a wife, thou sinnest not: and if a Virgin marrie, she sinneth not, &c.* 1. Cor. 7. 27.

Last of all, as consanguinity and Affinity do restraine and binde from this former Contract and Marriage: So likewise doe naturall Frigidity, and coldnesse, infancie, incurable diseases that depriue men of all fittesse for the vse of marriage. So as if any such by fraude, ignorance, or any other sinister meanes, bee Contracted, it is nothing; and the parties may be lawfully separated, because they were neuer ioyned together in the Lord, but against the Lord.

And here, when we say meeete and fit to marrie one with another; There would be a wise & holy regard had of equality in yeares, of agreement in Religion, or similitude in nature, and

manners, outward estate and condition, & qualitie of person, and such like necessary circumstances.

For what is more vnmeete, then for an olde person, to promise to be contracted to a young one? for an Infidell to *Contract* with a Beleeuer? for a good-natured and well-mannered, with a Crooked and Froward person? for a Prince with a Begger? For although all these doe not annihilate, and make voyde the *Contract* altogether; yet such *Contracts* cannot bee in the Lorde. And thus much shall suffice to haue taught, touching the fitnesse of Marriage.

Now concerning the freedome and liberty, it is cleere, that those alone haue liberty & freedome to *Contract*, who haue liberty to marry.

Now if we will know who those be, they are diuersly described and noted in Leu. 18. where certaine degrees, as well Affinity, as in Consanguinity are expressly forbiddē: so that if such parties shall *Contract* themselues together, their *Contract* is vaine; and a meere nullity; such as ought to be broken and punished.

Againe, euery one either betrothed or married, is bounden and tied from contracting with any other; for that were nothing else, but to promise grosse and beastly adultery. And as the Apostle teacheth, that the Wife is bound by the Law, as long as her husband liueth: so likewise is the betrothed wife; insomuch, as if any such shall

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shall *Contract* themselves with another, it is a meere nullity, and wicked prophanation of Gods ordinance, and ought vpon knowledge thereof, to be broken and punished. And thus wee see what manner of persons the Lord hath called and commanded to marry, and who they be that are meete and free to marrie together, and who not.

The last point is, the consent and allowance of their Parents: which though it be very materiall and necessary, yet it is not the sole forme or formall causes which maketh a true *Contract*.

For if the parents should yeeld their consent to their children, being neither meete nor free to be married together, it were nothing, & such a *Contract*, though warranted by parents consent, ought to be broken by the Magistrate, and both parents and children are to be punished.

For this cause we haue not sayd simply, and allowed: but therefore allowed so to doe; because consent of Parents to such Children as are not meete and fit to be married together, doth not make that *Contract* good, true, and inuiolable: which neuertheles, wanting their consents, though in other respects neuer so good, is a meere nullity, & cannot be accomplished without the manifest breaches of the institution, and guilt of adulterie.

Now by Parents, wee vnderstand not onely the naturall Parents, but such as by the Law of

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Nature, and of *GOD*, supply their places: as Grand-fathers, great Grand-fathers, Vncles, Aunts, great Vncles and Aunts, Brethren, Sisters, Kins-men, and Kins-women, Magistrates, and those (to whose Families) the parties do especially belong. For all these are honoured in Scripture, by the name of Parents. Neither may wee exempt out of this number, Gardians, Masters, and such to whom the continuall custody and tuition of any, is lawfully committed. For if such be commanded to provide for them, as parts of their owne families, there is no reason why they should not especially bee respected; as well in bestowing them abroad out of their familie, as they were in taking them into it. For if their consent bee necessary at their comming in, why should they goe out without their consent?

Further, wee say their Parents, and not his, or her parents, because parents on both sides ought necessarily to consent and allow their children to betroth themselves. For this is the priuiledge not of some Parents, but of all; and in that they be Parents. Moreouer, wee say allowed, and not required, neither commaunded, nor yet exhorted or inducted so to doe; because, that albeit the parents do neither call their children to this Contract, neither commaund them, neither require them, neither exhort them, (all which, notwithstanding they ought to doe) yet if they doe but onely allowe them, and giue them bare
con-

consent that they shal contract themselues, it is enough for the tying of the knot, and the substance for the *Contract*. And to prooue that this contract is necessary, wee need no more reasons but that which the Apostle setteth downe, saying of the father, *Let him doe what hee will.* By which words, he putteth it in the will and power of the father, either to bestow or not to bestow his daughter in marriage: saying, in doing either of the twain, *hee sinneth not.* Yet it is written in another place: *If her Father refuse to giue her to him, he shall pay money, according to the dowrie of Virgins.* In which words, the Lord doth giue an absolute authority to the father, to yeelde, or not to yeeld his consent: to giue, or not to giue his Daughter. For if he haue power to deny it to his Daughter that is deflowred, and so, (by the Apostles iudgement,) made one flesh with another; much more lawfully may hee deny his consent, to her that is no manner of way bound, but is euery way free. And if he haue power to deny his consent in such a case, much more hath he power to giue his consent.

Now his authority and power to deny his consent, is apparent by the expresse Commaundement of GOD, in that behalfe, which saith, *Take heede to thy selfe, that thou make no compact with the inhabitants of the Land, and so take of their Daughters vnto thy Sonnes, &c.* More plaine; *Neither shalt thou make Marriages with them, neither giue thy Daughter vnto his Sonne, nor take*

1. Cor. 7.
36.

Exod. 22.
16. 17.

1. Cor. 7.
16.

Exod. 34
16.

Dent. 7. 2
his

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his Daughter to thy Sonne. How could those Parents obserue this commandement, vnlesse God had giuen them power to deny consent to their children; Or why doth he rather forbid to the Parents, then to the children? but to shew that the power to giue, or not to giue, was in the Parents, and not in the children?; especially considering the children being the principall partes of their Parents goods, are no lesse in their power and authority, to giue and bestow, then the rest are. This was so well knowne in the Church and so vsually practised amongst the people of God, that the greatest among them, who might seeme to haue greatest Liberty in that behalfe, durst not disobey the holy Commandement of God. For *Sampson*, the strongest of all, though he loued a Maide of the *Philistims*, yet hee durst not betroth himselfe vnto her, before he had intreated his Parents to giue her vnto him.

Indg. 15.

David, a mighty valiant Princee, begged
Michol at the hands of *Saul* her Father, and after
his death (being betrothed vnto her) he desired
her of *Ishboseth* her brother. *Jacob* agreede
with *Laban*, for his wiues, And *Abraham*, (the
father of the faithfull) by his Seruant, intreated
Rebeccaes parents, to giue her to Wife vnto his
sonne *Isaack*. All which testimonies and exam-
ples, doe plainly proue the greatest interest,
power, and authority, that parents haue, in be-
stowing their Children, and that their consent
added to the sixe former points, whereof wee
haue

2. Sam. 3.

14.

Gen. 19.

18. &c.

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haue spoken, doth make for so sure a *Contract*, as cannot be loosed and vntyed, by any authority vnder heauen. For heere in this, that saying of *CHRIST*, (*Marth. 19. 6.*) is truely verified: *Let no man put asunder that which GOD hath coupled together*: But if this, or any of the former be omitted, the *Contract* may bee broken and disanulled. And least wee should bee ignorant, or forget what those errors are, which disauow and lawfully frustrate a *Contract*. These they be,

First, if there be onely a naked shew of a promise, and yet no promise indeed.

1.

Secondly, if any other thing bee promised then Marriage.

2.

Thirdly, if the promise be conuined to bee meere hypocriticall or forced.

3.

Fourthly, if one of the parties alone doe promise, and not both.

4.

Fifthly, if it were made betweene other creatures, or promisions, or betweene more then one man, and one woman.

5.

Sixthly, if the persons contracted, or either of them, be altogether vnfit for mariage.

6.

Senenthly, if either of them be formerly betrothed, or haue committed Adultery after the *Contract*, or be allyed, or of kinne, or for any other cause, not at liberty to marry.

7.

Eightly, if there lacke the consent of the Parents.

8.

If all, or any of these be vndoubtedly known,

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and clearly proued, they doe ioyntly and seuerally frustrate or nullifie the *Contract*, so as the Magistrate may lawfully dissolue the same, and set the parties at liberty. But contrarily, if all these concur and accord, the *Contract* is as inuiolable as Marriage it selfe: Neither can the parties be set at liberty by themselves, or by any power whatsoever, because this *Contract*, and euery parcell thereof, is in the Lorde, it being a Sacred Ordinance of *G O D*, as it cannot but haue speciall vse and fruite among his Saints; So now it is time to declare and teach the same.

First therefore, it serueth as a strong bridle, to pull backe the force and headinesse, of Carnall, Naturall, and Brutish lust. For if this *Contract* bee holily and dutifully kept, according to the former doctrine, it would neuer come to passe, that any person, Man, or Woman, should abuse their bodies suddenly, or hastily, vpon euery instigation of Lust, (like bruite Beastes) but would willingly, in all modesty and Sobriety, take sufficient time of deliberation, for the making and accomplishing of this necessary and holy *Contract*, which is ordained to this ende, that men might haue sufficient Time of deliberation, to learne all the vses and abuses, all commodities and incommunities, all comforts and discomforts; with all duties, and breaches of duties, that can befall in the honorable estate of marriage.

Secondly,

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Secondly, it serueth to discouer betimes, and in good season, all sorts of impediments & lets that may or ought to hinder the marriage that is promised. Hence came that ancient & most excellent custome of asking the banes of Matrimony thrice, on three seuerall daies, to the end that euery material defect might be learned in time when it might be remedied, rather then after marriage accomplished, when it is remediless.

2.

Thirdly, it serueth for the keeping and preservation of honest chastity; seeing by this meanes, not onely former promises and contracts, but also fornications (if any haue beene) and adulteries, may be described and discerned. For after *Ioseph* was contracted, before he was married, his wife was found to be with childe; though without ill demeanour on her part, yet it made *Ioseph* so afraid, that he had intended in his heart priuately to relinquish & forsake her, and had so done indeed, had not Gods Angell commaunded the contrary. Neuerthelesse, it was the *Contract* that discovered this truth, and so preserved *Maries* virginity, that the Scripture might be fulfilled, which saith, *A Virgin shall conceane, &c.* If this were not, men might vpon knowledge or ignorance make two seuerall contracts with seuerall persons, and commit fornication and adultery with other mens wiues, either betrothed or married, and so lose their honesty and chastity, to their great infamy and

3.

and

A godly Forme

and hinderance.

4. Last of all, it serueth to condemne and annoyd all priuate *Contracts*, and secret marriages, and contrarily, to iustifie and grace the honourable estate of Marriage, as well in the beginning, as in the ende thereof, that all things touching the same, might be begun, continued, and finished in the Lord, according to his commandement, that his promised Blessings might ensue vpon it accordingly.

This being done, the Parents and parties are to be charged in the Name of God, as they will answer at the day of iudgement; plainly to bewray and declare, if they know any of the foresaide impediments in themselves, or in their Children, for which this *Contract* ought not to bee made. If they say they knowe none, or if they declare none; Then the consent of the Parents is to be demanded; which if they yeelde, Then the consent of the parties is also to be required. And so the parties are to be betrothed and Affianced in these words, or such like;

*I N. doe willingly promise to Marrye thee N. if God will, and I liue, whensoever our Parents shall thinke good, and meete: till which time, I take thee for my onely betrothed Wife; and there-
to plight thee my troth. In the Name of the Fa-
ther, the Sonne, and the holie Ghost: So be it.*

The same is to be done by the Woman, the
name

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name onely changed ; and all in the presence of parents, kinsfolkes and friends. After this, the parents are to bee admonished, to set and appoynt the day of Marriage, neyther too neere nor too farre off, but to appoint a competent space of time, that it may be sufficient for the learning and trialls of all lets and impediments whereby promised marriage might be hindred, and yet giue no occasion by reason of the length thereof, to prouoke the parties to Incontinencie. In the meane time, the partyes Affianced, are to be admonished to abstaine from the vse of Marriage, and to behaue themselues wisely, chastely, louingly, and soberly, till the Day appointed doe come. And so with a Psalm and Prayer to conclude the holy action. Now that there should bee a competent space betweene the time of the *Contract*, and the day of Marriage, it is very necessary for these causes.

1. That there might bee some preparation for the things pertaining to House-keeping, betweene that time and the celebrating of Marriage ; But this is not a chiefe cause.

2. Because the Lorde would by this meanes make a difference betwixt brute beasts & men, and betwixt the Prophane, and his Children : For they euen as beasts, do after a beastlike manner, being led by a naturall instinct and motion, come together: but *God* will haue this differēce, whereby his Children should bee seuered from that brutish manner, in that they should haue a
certaine

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certaine distance of time betweene the knitting of affection, and enjoying one of another, and a more neere ioyning of one vnto another.

3. That they should on that time thinke on the causes why they are to marry, and the duties of marriage. For many enter thereinto, not considering at all of the great duties belonging to them in the same, nor thinking of the troubles and afflictions that follow marriage. But the Lord would haue these things thought on, and a consideration to be had, both of the causes of marriage, and the duties to be performed, and the troubles to be vndergone.

A good and carefull housholder, so ordereth and frameth his household, as it may manifestly appeare, that it is indeed the house of a faithfull Christian, and that he himselfe is as a pastor ouer his family, that he instructeth it diligently in the feare of God, and keepeth it in good and godly discipline, by continuall exercise in godlinesse. So that in his house, you shall finde the chaste wife, the shame-faced, plaine and modest wife, decked without as she is within: no painted nor marked thing, rendring true obedience to her husband, and hauing a carefull eye vpon her family, seruants and children: the maister, father, and huband; the children and seruants; euery one likewise in his degree, imploying himselfe sincerely in his dutie and office, approuing his doings as before **G.O.D.**

Now,

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Now, like as in the minde there are such *Froward* virtues, as we haue before spoken of : so are *wicked* there in it also noysome wicked vices & detrac- *qualities* tions, as vngodlines, despising of Gods word, *of the* vnbeliefe, idolatrie, superstition, ignorance, *minde.* churlishnesse, lying, falshood, hypocrisie, vn- *1. Cor. 5.* righteoulnesse, twearing, backbiting, mistempe- *10. 11. &* rance, drunknes, gluttony, couetousnes, vncha- *6. 9.* stitie, vnshamefastnesse, misnourture, rashnesse, *Gal. 5. 19.* furiousnesse, wantonnesse, pride, presumption, *20. 21.* vain-glory, chiding, brawling, and vnhandfom- *2. Tim. 3.* nesse. Who so now chooseth him a wife, or she *2. 3. 4. 5.* a husband, that is infected and tangled with such noysome vices, he seeketh not a spouse, or she a husband, for a right, peaceable, good, honest, and christian life: but an hell, a painefulnesse, and destruction of all expedient, quiet, and vertuous liuing: but specially, there is little good to be hoped for of him or her, whereas vngodlinesse and contempt of the word remaineth. For like as the feare of God draweth the whole garland of vertues with it: so vngodlines and despising of Gods word, bring all vice and abominations; yea, and shutteth vp the way to amendment.

When these points and rules are duly and warily obserued on either part, they may ioyne together, and say as *Laban* and *Bethuel* said, *This commeth of the Lord, therefore wee will not speake against it.* Oh how happie are those in whom faith, loue and godlinesse, are married together,

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together, before they Marrie themselves? For none of these Carnall, Clowdie, and whinning Marriages can say, that godlinesse was inuited and bidden to the Bridall: And therefore the Blessings which are promised to Godlinesse doe flie from them.

2. *The riches of the bodie.* After the Riches of the minde, doe the riches of the bodie followe next: Of which sort is a comely, beautifull, or wel-fauoured bodie, health, a conuenient age, &c. A beautifull bodie is such a one, as is of right forme and shape,

Beautie.

meete, and of strength to beare children, and gouerne an house; euen such a one as both the Man and Woman can finde in their hearts vnfaignedly to loue aboue all other, and to be content withall, &c. As concerning the beautie or comelines of the body (where there is else no good property or qualitie beside) *Salomon* saith, *Pro. 31. 30. Favour is deceitfull, and beautie is vanitie: but the woman that feareth the Lord, shee shall be praised.* And *Pro. 11. 22. As a iewell of golde in a Swynes snout: so is a faire womā which lacketh discretion*, or is of vncomely behauiour, and hath not witte nor gouernment to behaue her selfe. For Beautie is a fraile gift and a slippery, and more profitable to those that behold it, then to those that haue it.

The beautifull Woman can take no great pleasure in beautie, but a little as it were in a glasse, and yet incontinently she forgetteth that she behelde and saw: and yet it is many times
both

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both to her selfe, and to them that behold her beautie, a prouocation to much euill. She that is faire waxeth proud of it, and he that doth behold her becommeth subiect vnto filthy loue. But in the minde (which is iudged to be the man) consist the true lineaments and properties of fairenesse, which intice and prouoke spirituall and heauenly loue, being mixt with nothing that is shamefull, either to be done or spoken. And therefore there is no man so farre without wit, that had not rather haue her which is foule and hard fauoured, but yet is honest and vertuous, then to haue her which is false and vn honest, and also irreligious.

Happie, and twice happie is that man and that woman that are coupled in marriage with a godly and vertuous mate and bedfellow; they are doubtlesse greatly blessed of God. For *house and riches are the inheritance of the fathers, but a prudent Wife commeth of the Lord.* They therefore are not well in their wits, but greatly deceiue themselues, that make choyse of Wiues, or Husbands, hauing regard onely to their Stature, comelinesse of personage, or to their beautie, and esteeme not more the riches of the minde.

Health also must be considered in their choyse, least otherwise great inconueniences come thereby, and least the whole house be poisoned and infected. But wee speake here of contagious sicknesses, and not of such common infirmities

infirmities and vsual diseases, that both men and women are subiect vnto. As of madnesse, frenzie, french pockes, or such like: which euery wise man and woman doth vtterly detest.

Neuerthelesse, where any married parties are now together, and be visited with any such diseases, they must one comfort and suffer with the other, as they are now one bodie, &c.

To haue temporall preferments, is to be borne of noble parèts, or to come of a worshipful stocke, to haue lands, liuings, riches, great offices, gaines, or occupyings, and such like. But the chiefeft nobilitie, and most worthie of commendation, it is indeed to be noble in vertues, in good workes, manners & conditions. But to be borne of gentilitie, and to vse and behaue himselfe vnghently, is euen as much as to shame himselfe and his kindred.

Such therefore as purpose to marry, ought carefully to foresee and looke to this matter; least being too greedie of honour, worship or wealth, and intending to haue the Gold, they catch the hotte coales, and burne themselves without recouerie: for a man may buy gold too deare as we vsually say.) For temporall goods sake, the matter miscarieth, and is in danger.

There is sometime great wealth, but with little honestie, & with lesse good conscience it is gathered together. And with the same riches will not continue alwaies, prosperitie, peace and quietnesse,

*Chuse a
wife for
vertue
only.*

Pro. 19.

14.

of Household Government.

quietnesse. Many so trust to their wealth, ²⁹ that they wil not frame themselves to any lawfull calling, neither will they learne any: Therefore also can they doe nothing to profit their country, and the common-wealth, but liue idly and daintily, and with pride, riot, excesse, & dishonesty, doe quickly waste that which hath bin long in gathering together. Now when there is alwayes taking from the heape, and nothing layde thereto, it wasteth away in processe of time, how great soeuer it hath beene: Then followeth pouerty: yea, an intollerable, and vnpatient pouerty: for they that now lauish and spend prodigally altogether, haue had no necessity hitherto, but flowred in all wealth; therefore after such a Sunne-shine, there commeth euer an extreame heate, and thencefoorth begin they to warme themselves at the bare pans, and to spare when all is spent.

Such then as in their choise, look to the multitude of goods, and regard not how they were gotten, and whence they came, haue customably such smoky Hats set vpon their heads, that all the water in the Riuer cannot wash way the corruption thereof. For goods without God, honesty, and good conscience, are deadly poyson, and the bodily diuell himselfe. Yea, goods and riches in the hand of an vndiscreete and ignorant man, are as a sharpe knife in the hand of a childe, that doeth no good therewith, but wound and hurt himselfe. Wherefore euery man

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and

and euery womā in their election ought to haue more respect to vertue, godlinesse, discretion, & knowledge, then to riches. Moreouer, an hand that is occuppyed, and winneth, & getteth his liuing, godly, christianly, and honestly, doth farre excell any riches that are wonne. For although the world esteeme them happy, which liue in wealth, ease, & idlenes: yet the holy Ghost approueth and alloweth them best that liue of the meane profit of their labours. Psal. 128. 1. 2.

And this also is a very necessary point to bee obserued, that the man chuse such a woman, and the woman such a man, as that there bee equality betwixt them both, in blood and estate.

*Seeke no
match in
marriage,
alboue thy
degree.
Equalitie
in marriage
to be re-
spectted.*

For by how much the greater and streighter the coniunction is of the husband and the wife, so much the more ought euery one to prouide, to be indifferently matched. And truly this equality of Marriage, is in two speciell things to bee considered; to wit, estate, and Age. For, as two horses, or two oxen of vnequall stature, cā not be coupled vnder one selfe same yoake: So a Noble woman, matching with a man of base estate: Or contrarily, A Gentleman, with a Begger, cannot bee consoorted, and well matched vnder the bands of Wedlocke. But yet when it happeneth that a Man marrieth a woman of so high a birth, he ought (not forgetting that he is her Husband) more to honour and esteem of her, thē of his equall, or of one of meaner parentage, and not onely to account her his

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companion in loue, and in his life; but (in diuers actions of Publike apparance) to holde her his superiour. Which honour is not yet accompanied with reuerence, as is that which for manners sake we are wont to doe to others. And she ought to consider, that no distinction or difference of birth and Nobility can be so great, but that the league which both Gods ordinance & nature hath ordained betwixt men and women farre exceedeth it: For by nature Woman was made mans subiect. But if a Man shall take to wife an inferior or mean-woman, he also ought to weigh, that Matrimony maketh equall many differences: and further, that he hath not taken her for a slaue or Seruant, but for a Fellow and companion of his Life. And seeing that election and choyse (is nothing else,) but to take a thing meete and conuenient, to the ende it is prepared for: Therefore euery one that must chuse, ought to regard the end, & to know what thing is conuenient for it. So that it is needfull, that hee be wise and discrete, or else hee cannot dispose it, nor perceyue what thing is conuenient for it. Therefore, if a man would aduisedly consider, that he is to liue with his wife continually, and shee with him, hee would then be very circumspect in the choyse of her, which choyse maketh either very much for his felicitie and comfort, or else for his great misery and discomfort. For by how much the more a thing is vnited and knit vnto man, so much the more

*Of the
choyse of
a Wife.*

it may either helpe him, if it be good, or hinder him, if it be euill. Those dammages and hurtes which are inwardly in the body, are worse then those which are without the body: and these of the soule, then those of the body: and likewise men doe iudge of those thinges which are called good.

But peraduenture it may seeme vnto some, that these things are not vniuersally true. For vnto some the losse of their goods, is more then the losse of their health. But this thing doeth not arise or happen of the goods, or money it selfe, but because some man doth perswade him selfe, that to loose his goods, is a thing intollerable. And yet for all that, Goods are not of more estimation, then is life or health: but it is a mans Affection that doeth rule in this thing. And therefore it seemeth lesse to some, to be driuen out of a Kingdome, then to other some to loose a small portion of their possessions. Some will reuenge a word most cruelly; and some other, well beaten and buffeted, will not reuenge it at all.

All these things doe proceede and come of the soule, which is most inwardly ioyned and knit vnto a man, and hath more power in him then the body.

If it be then of so great importance, what manner of friend thou haue, to liue comodiously or incommodiously withall; which shall none other wise dwell, or be in the selfe-same chamber, bed,

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bed, or house with thee, but that thou mayest shake him of at thy pleasure? how much more oughtest thou to take heed, when thou chusest thee a wife, which must be continually conuersant with thee, at thy Table, in thy Chamber, in bed, in thy secrets, and finally, in thy heart and breast? If thou goe from home, thou dost commit thy House, thy Family, thy goods, and thy Children (of all other things the most pleasant) vnto her; she is the last, that leaueth thee at thy departing, and the first that receiueth thee at thy returning: Thou departest from her with sweete embracements and kisses; and with sweete kisses and embracements, shee receiueth thee at thy returne home: vnto her thou discloseth thy ioye and beauienesse. So that it is an heauenly life to be conuersant and in company with those that a man delighteth in, and loueth. But it is a Calamity infernall, to bee bound and forced to see those things that a man doth greatly hate and abhorre, or to be in company with those that a man would not bee withall, and yet cannot be separated, nor depart from them.

Hereof commeth (as wee doe see in some Marriages,) so great ruines, so wicked and vile deedes, as maimes, and murders, committed by such desperate persons, as are loathe to keepe, and yet cannot Lawfully refuse, nor leaue them.

Therefore yong folkes ought not to bee too

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rash and hastie in theyr choyse, but to haue the good aduise and direction of theyr Parents and trustie Friendes in this behalfe, who haue better iudgement, and are more free from the motions of all affections, then they are. And they must take heede, least following the light and corrupt iudgement of their owne affections and mindes, they chaunge not a shorte delectation and pleasure, into a continuall sorrowe and Repentance; For wee learne by great and continuall vse and experience of things, that the secrete *Contractes* made betweene those that bee young, doe seeldome prosper, whereas contrariwise, those Marriages that are made and established by the aduise of wise and Religious Parents, doe prosper well.

But especially, and before all things, such as purpose to marrie, must faithfully, with seruentnesse, and steadfast Beliefe, (without ceasing) make theyr intercession and prayer vnto God, to whome all hearts are open and knowne, that hee would not suffer them to goe amisse, but (as a tender Father) helpe and direct them, to make a right choyse; So as they may liue honestly, and prosperously, as good Christians ought, to his glorie, and their owne comfort. For this purpose, there is a notable example of *Eleazar*, *Abrahams* seruant, who being sent to get, and make choyse of a Wife, for *Isaacke* his Maisters sonne, beginneth his matter with prayer. Gen. 24. 12, &c. So did *Isaacke* also, as it appeareth in
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A good
wife is a-
bout all
things to be
craved of
God, by
prayer.

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the same Chapter, verse.60. When any haue determined with themselves to marrie, and haue vsed all diligence thereto required, they must desire of God, by humble and earnest prayer, good and prosperous successe, in whose hand and power it is to giue it, so doubtlesse hee will effect it, if they aboue all other things shall haue an vndoubted hope and confidence in him. For if they, after that they haue settled themselves, and haue satisfied their appeties, shall then resorte vnto God by prayer, desiring him that they may obtaine the thing that they most desire : it appeareth that they would make him the Minister of their voluptuous desires and pleasures, and so doing, their vowes and prayers become most manifest blasphemie.

And therefore a man should not come vnto marriage as vnto a prophane thing, with a loose and vnprepared heart, but with a quiet, and well purged minde, as to a thing most sacred and holy. For Matrimonie doth not consist only in the coniunction of the body, neyther yet in dauncing, nor banquetting, proceeding and brought vnto vs with many other things from the Gentiles: but it should rather beseme Christians, most studiously to pray vnto God, that so waightie a thing as Matrimonie is, might haue good & prosperous successe. For Matrimonie is a thing sanctified of God, the which willeth the matrimoniall imbrace-ments to be chaste, the bed to be vndefiled, and

Heb. 13.4

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Ephes. 5.
25.26.27

their progeny vnspotted: & it is after the minde of *S. Paule*, a signe of the great mystery where-with Christ doth indissolubly vnite himself vnto his Church. Therefore thou oughtest so much as shall lie in thee, to lift vp thy mind, and to remember, how great and worthy an image thou doest represent, and that thy Wife shall be vnto thee as the Church, and thou vnto her as Christ: therefore thou shouldest shew thy selfe vnto her, as Christ shewed himselfe vnto his Church. The loue of Christ vnto his Church is incredible: & thy loue also to thy wife ought to be most effectuall.

Society, and to liue together, is the most surest and strongest knot to knit, and ioyned amity and loue among men, and beastes themselves.

There can bee no greater societie or companie then is betweene a man and his wife; whose House, whose Goods, whose Chamber, &c. is common, their children are common, and they themselves partakers of all good and euill successe, of prosperite and aduersitie: The which Society and Fellowship, were sufficient to stirre and prouoke him that loueth not his Wife, to loue and beneuolence. And what company or loue, shall a man looke to haue of him that loueth not his wife? There are, that in Loue and amity looke for gaine, as the vile Epicures doe, vnworthy to be beloued, men which loue themselves, and not their friends. And if wee haue regarde vnto commoditie and profite, there is nothing

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nothing that giueth so much as doth a good wife, no not horses, oxen, seruants or farmes: for a mans wife is the fellow and comforter of all cares and thoughts, and doe more faithfull and true seruice vnto him, then either maid-seruant or man-seruant, which doe serue men for feare, or elsie for wages: but thy wife will be led onely by loue, and therefore she doth euery thing better then all other.

And this doth God declare, saying: *Let vs make Adam a helper like vnto himselfe*: By the *Helper*, is signified the vtilitie and profit of the seruice, and by the similitude and likenesse are signified loue and helpfulnesse. For a seruant and he that is hired are insufficient to supply that place, there can neither be so much loue, and abilitie to minister helpe and comfort to a man, as will be found in a faithfull Wife.

The child is part of the father, and through a natural pitie, they loue each other: but yet the wife is more annexed & ioyned to her husband. The father doth labour and taketh paine for his children, but the children seldome labour or take paines for their fathers, and oftentimes are sent to inhabite and dwell in other mens houses, whereby in a manner it appeareth, that their streight and fast societie doth dissolue and breake: but the Wife cleane contrarie, doth continually take paines for her husband, who may neither (as long as shee liueth) change house nor bed. If commoditie and profit be
looked

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looked for, no commoditie excelleth: if thou shalt loue thy selfe, thou shalt liue most pleasantly, if not, thy life will be most miserable and wretched. For there is nothing so sharpe nor so bitter, as to hate the thing that doth fauour and loue thee, nor any thing more happy, then to loue him that loueth thee. Therefore loue, that thou mayest be loued.

Now we will in few words shew the occasions of Wedlocke, why and wherefore it was ordained, and for what purpose it should be contracted; that euery man and woman may the better vnderstand to what thing they consent, when either of them graunteth to marrie the other.

Doubtlesse it cannot otherwise be, but that marriage, which was ordained of such an excellent author, as of God himselfe, and in such a worthy place, as Paradise, and of such an ancient time, as in state of *Adams* and *Eues* innocencie, and after such a notable order, must likewise haue speciall causes, for the ordinance of it.

Three causes of Marriage. Therefore the holy Scripture doth declare chiefly three causes thereof. The first is, the procreation, begetting, and bringing vp of children. Gen. 1. 27. 28. & 9. 1. For in the children doe parents liue (after a sort) euen after death.

And, if they be well and vertuously brought vp, God is greatly honoured by them, the commonwealth is aduanced: yea, their parents and

all

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all other fare the better for them. For they are their parents comfort next vnto God : their ioy, staffe, and vpholding of their age : and therefore parents ought to begin betimes to plant vertue in their childrens breasts: for late sowing bringeth sometimes a late, but neuer an apt haruest: young branches will bow as a man will haue them: but old trees wil sooner breake then bow, &c. But more of this shall be said after, in the dutie of parents.

Although marriage be a holy and sanctified ordinance, yet none may vse the benefit of it, *Pf. 51. 5.* without some acknowledgement of originall sin, in that vncleannes may be practised therein, which should cause Gods children to vse this meanes with as much chastitie as may be, and husband and wife to keepe themselves together in the feare of God, and in all modestie and sobrietie. If then in marriage it selfe there be such mischiefes, what hellish mischief is there in those lustes, which are not expressed with these considerations? So that marriage is not a mad and dissolute estate, to giue libertie to their wiues in vncleannes, nor wiues to consent with their husbands in impuritie, by immoderate, intemperate, or excessiue lust.

Many thinke they cannot sinne in this behalfe if they passe not their owne wiues: but they may make their marriage polluted and defiled, if they vse it without prayer and sobernesse, &c. 1. Tim. 4. 4. 5.

Therefore

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Therefore the husband is to forbear the company of his wife; when it is with her, as it is common to women, &c. Ezechiel, 18.6. Leuiticus 18.19, 24.22. and 19.18. This was one of the finnes for which the Lord rooted out the Cananites out of their land.

*The 2.
cause,
Wealocke
lawfull for
such as
haue not
the gift of
chastitie.*

*The third
cause.*

The second occasion why marriage was ordained, was, that the wife might be a lawfull remedy to auoyde whoredome, fornication, and all filthy vncleane lusts, 1. Cor. 7.2.3. &c. Touching this point, I will say no more: for it is handled at large by others already, and I haue else-where sufficiently discoursed of it.

The third and last cause was, for mans commoditie, to the end to auoyd the inconuenience of solitarinesse, that the one may helpe & comfort the other, in sicknesse, in affliction, and in all household cares, and trouble, as education of children, and keeping the family in order. For this cause, old men and old women may lawfully marrie. So that a wife is called by God himselfe, an *Helper*; and not an impediment, or a necessarie euill, as some vnadvisedly doe say, and as other some say: It is better to burie a wife, then to marrie one: againe, if we could be without women, we should be without great troubles.

*This is of
ten found
most true
that such
as are con-
temners of
marri-*

These and such like sayings, tending to the dispraise of women, some maliciously and vndiscreetly doe vomit out, contrarie to the mind of the holy Ghost, who saith, that shee was
ordained

of Huolbold Gouvernment.

ordained as a *Helper*, and not a hinderer. And if ^{age, are} they be otherwise, it is for the most part, ^{most offend} through the fault, and want of discretion, and ^{ders a} lacke of good gouernment in the husband. For ^{gainst mar} married folkes, for two eyes, haue foure: and ^{riage, and} for two hands as many moe: which being ^{line most} ioyned together, they may the more easily ^{unchastly,} dispatch their handy businesse, and household affaires.

For like as a man hauing one hand or one foote, if by any meanes he get himselfe an other, may thereby the more easily lay hold on what he listeth, or goe whether he will: euen so, he that hath married a wife, shall more easily enioy the healthfull pleasures, and profitable commodities of this present life. For in trouble, the one is a comfort to the other: in aduersitie, the one a refreshing vnto the other: yea, and in all their life, the one is a helpe and succour to the other.

Most true it is, that women are as men are, reasonable creatures, and haue flexible wits both to good and euill, the which with vse, discretion, and good counsell, may be altered and turned. And although there be some euill and leaude woman, yet that doth no more prooue the malice of their nature, then of men. And therefore the more ridiculous and foolish are they, that haue enueighed against the whole sexe for a few euill: and haue not with like fury, vituperated and dispraised all mankind, because
part

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part of them are Theeues, Murtherers, and such like wicked liuers.

But the marriage and companie of the Husband and Wife, is made amiable, sweete, and comfortable, by these fīue meanes: by godlynnes, vertue mutuall forbearing, mutuall loue, and by dutifulnes performed busily and goddily on both sides.

1. Godlinesse, of right holdeth the chiefe place. For there is no stable and stedfast friendship, vnlesse it haue his beginning from God; and therefore must godlynnesse needes shine before the rest. For when couples haue determined to obey God, all things afterward become more easie.

2. Vertue and honest conditions, breede mutuall delight betweene Man and Wife. For when vertue is exercised, it maketh conuersation of liuing more amiable.

3. Mutuall forbearing, whereby wee take in good worth one anothers conditions and faults, is very needefull. For in this weakenesse of Nature, there happens many scapes, which will breede strife, if they be not couered by naturall forbearing.

4. Mutuall loue, hauing his beginning of godlinesse and true vertue, maketh the Husband and Wife not to be too sharpe-sighted, in spying into one anothers faults: but that many things either they mark not, or if they marke them, they couer them with loue. For *Loue*

concretely

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couereth a multitude of Sinnes. 1. Peter, 4. 8.
Prou: 10. 12.

5. Dutie performed godlily, carefully, and cheerefully on both sides, maketh the marriage-yoke light and sweet. For when Man and Wife marke one another, and finde like heedfulnesse and buxomnesse in their dutie, both theyr companie is made more pleasant, and they are the more stirred vp on both sides to render dutyfulnesse, that the one may requite the other alike. Where these fiue dutyes be not, the companie of their life is both loathsome and bitter, or rather more sharpe then death. Therefore, the godly couples must doe their endeouour that these vertues may be seene in their life continually for euer. (a) 1. Pet. 2. 7.

Now wee will (through Gods assistance) say something concerning the three seuerall points contayned in this dutie, and mentioned in the beginning hereof, and so end this dutie.

1. The first whereof is, that the Husband must liue with his Wife, according to knowledge. This point of Doctrine is most plainly proued by the Apostle Peter, where he saith (a) of his wife,

Ye Husbands, dwell with your Wives, as men of knowledge; giuing honour vnto the Woman, as vnto the weaker Vessell, euen as they which are heyres beare with together of the Grace of Life, that your Prayers her insir- bee not interrupted. Whereby hee teacheth the Husband his dutie, to wit, that the more vnder- standing and wisdome God hath endued him with,

with, the more wisely and circumspectly hee ought to behaue himselfe in the bearing those diucommodities, which through his Wiues weakenesse, oftentimes cause some iarre and dislike one to the other. Neuerthelesse, though she be by nature weaker then he, yet shee is an excellent instrument for him, made for very profitable vse : whereupon it followeth, that shee is not therefore to be neglected because she is weake, but on the contrarie part, shee ought to be so much the more cared for. Like as a vessell the weaker it is, the more it is to be fauoured and spared, if we will haue it to continue : euen so a wife, because of her infirmities, is so much the more to be borne withall of her husband, 1.Pet.3.7. And for so much as the husband and wife are equall, in that which is the chiefest, that is to say, in that gracious and free benefit, whereby they haue euerlasting life giuen them, though otherwise I confesse vnequall, as touching the gouernance and conuersation at home, the wife is not to be dispised, although she be weake. And besides, all braulings and chidings must be eschued and cast away, because they hinder prayers, and the whole seruice of God, whereunto both the husband and the wife are equally called.

Besides the prayers had with their family, they must pray primately.

Gen.25.

21.

1.Cor.7.

3.4.5.

Also for the more confirmation of this point, the Apostle Paul likewise saith : *Let the husband giue vnto the wife due beneuolence, and likewise also the wife vnto the husband : The wife*

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Wife hath not power ouer her owne bodie; but the Husband: and likewise also, the Husband hath not the power of his owne bodie; but the Wife. † Defraude not one another, except it be with consent for a time: that yee may giue your selues to Fasting and Prayer; and againe come together, that Satan tempt you not for your incontinencie. Which is, as if the Apostle should say, (the parties marryed) must with singular affection, entirely loue one the other; for that they are each in others power, as touching the bodie: So that they may not defraude one another; Except the one abstaine from the other by mutuall consent, that they may the better giue themselves to prayer: wherein notwithstanding, they must consider what is expedient; least by this long breaking off as it were, from Marriage, they be stirred vp to incontinencie.

The second point is, that the Husband should not be bitter, fierce, or cruell vnto his Wife: which point is approoued by the saide Apostle, saying: *Husbands loue your Wives, and bee not bitter vnto them.*

Col. 3. 19.

Anger in a husband is a vice.

First, and aboue all things, the Husband must be circumspect to keepe the band of Loue, and beware that there neuer spring vp the roote of bitterness betwixt him and his wife.

the roote of

If at any time there happen to arise any cause of vnkindnesse betwixt them; (as it is vnpossible alwayes to be free from it) then hee must be out by the carefull to weede vp the same with all Lenitie,

to be weeded

*out by the
gen-patience.*

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*How and
when the
husband
ought to
reprooue.*

*Faultes
sometimes
must be co-
uered with
loue.*

*Not to
take un-
kindnes for
euery tryfle*

gentlenesse and patience, and neuer suffer him-
selfe, nor his wife to sleepe in displeasure. *Ephe-
sians, 4. 26* And if hee shall haue occasion to
speake sharply, and sometimes to reprove ;
hee must beware that hee doe not the same in
the presence of others : but let him keepe his
wordes vntill a conuenient time, (which is the
point of a wise man) and then vtter them in the
spirite of meekenesse, and in the spirite of per-
fect Loue ; and hee must not let sometimes to
couer faultes, and winke at them, if they bee not
too great and intollerable. Whatsoever losse
of mischaunce shall happen vnto him, let him
take it patiently, and beare it cheerfully : yea,
though the same should come partly through
his Wives negligence ; yet rather let it bee a
louing warning to take better heede in time to
come, then a cause to sorrowe for that which is
past, and cannot be holpen.

Euery wise-man (by his owne Experience)
knoweth, that hee is in this life subiect to manie
inconueniences, and that of nature hee is prone
to displeasure, and readie to take vnkindenesse
for euery Tryfle, and especiallie with his best
Friends ; yea, soonest with his louing Wife, who
is lothest to displease him. Let him therefore
beware of this cankered corruption, and consi-
der that hee ought most of all, in loue, to beare
with his wife, according to *Christs* Example to-
wardes his Church, who gaue himselfe for it,
That he might Sanctifie it, & cleanse it, by the washing
of

of Household Government.

of Water, through the Worde: That hee might make it unto himselfe a glorious Church, not hauing spotte or wrinkle, or any such thing: but that it should be holie, and without blame; So ought men to loue their Wiues, as their owne bodie: Hee that loneth his Wife, loneth himselfe. For no man yet quer hated his owne Flesh, but nouriseth it, and cheriseth it, euen as the LORD E doth the Church. As if the Apostle had saide: The Husbands Dutie is; To loue theyr Wiues as themselues: Of which Loue, the loue of CHRIST towards his Church is a *The Hus-
band is to
the wife in
the Gods stead* liuely patterne. And because many Husbands pretend the infirmities of theyr Wiues, to excuse theyr owne hardnesse and crueltie, the Apostle willeth them to marke what manner of Church it was, when Christ ioyned it to himselfe, and hee doth not onely not loathe all her filth and vncleannesse, but ceaseth not to wipe the same away with his Cleannesse, vntill hee haue wholly purged it, and made it holie. And seeing that euery man loueth himselfe, euen of nature: Therefore (saith the Apostle) the Husband shall strue against Nature, if hee loue not his Wife: which he proueth; First, by the Mysticall knitting of Christ and the Church together, and then by the ordinance of GOD: who saith, That the Husband and Wife are one: that is, not to be diuided.

The Husband is alwayes to remember, that hee be not Fierce, Rigorous, Hastie, nor disorderd with his Wife: For then there will neuer

Eph. 5.25
26.27.28
29.

*Husbands
may not be
rigorous to
wards their*

wines, especially when they be new married.

Pro. 20.3.

be vnitic and concord betwixt them. If the wife doe not learne to keepe silence, and the Husband to haue patience, it shall rather be the dwelling of Fooles, then the house of Friends. For where the Husband wanteth wisdom to gouerne, and the Wife patience to suffer, they shall be forced (it is to bee feared) in continuance of Time, to part house, or else euery day to be Iarring and brawling.

The wife is not to be vexed or intreated, as a handmaid or seruant, but as a Fellow.

Pro. 8.7.

& 14.9.

& 15.5.

& 18.2.

& 27.22.

pro: 9.9. &

19.25.

Gen. 16.6.

Euery married man ought also to remember this, that either his wife is wise and religious, or else she is foolish and irreligious. If he be matched with a wife that is Sottish, Foolish, and ignorant, of *God*, and his word, it will little auaille or profite him to reprehend or chide her: and if hee be married to one that is wise and religious, and knoweth her dutie out of Gods word, then one sharpe and discrete word is sufficient; Because, if a Woman bee not corrected, by that which is wisely and discreetly saide, she will neuer amend by that which is threatned. When the Wife shall be inflamed with ire, wrath, mallice, or enuie, the Husband ought to suffer her; and after the heate is somewhat cooled, and the flame quenched, then mildely to admonish her; For if she once begin to loose her shamefastnes in the presence of her Husband, then it is likely that there wil often follow brawlings and quarrels betwixt them. And as the Husband ought at all times to shun brawlings and quarrellings with his wife, so much more he ought to auoyd the

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the same, when they shall be newly married. For if at the beginning shee shall haue cause to abhorre and hate him, (then late, or neuer) will she returne to loue him faithfully. Therefore at the beginning of their marriage, the wife and discreet Husband ought to vse all good meanes to winne the good liking of his Wife towards him: For if then their loue be fixed, and truly settled one towards the other, although afterwards they come to some household words and grudgings, yet it proceedeth but of some newe vnkindnes, and not of olde rooted hatred; and therefore the sooner remedied. For Loue and hatred be mortall enemies, and the first of them that taketh place in the heart, there it remaineth a dweller, for the most part, all the dayes of life: in such wise, that the first loue may depart from the person, but yet it will neuer be forgotten at the heart. But if the Wife from the beginning of marriage, do take the heart to loathe and abhorre her husband, then a miserable life wil follow to them both. For although the Husband shall haue power to force his wife, to feare and obey him, yet he shall neuer haue strength to force her to loue him.

Some Husbands doe boast themselves to be serued, feared, and obeyed in their houses, because the Wife that abhorreth, doth feare and serue her Husband, but shee that indeed liketh, doth loue him, and cherish him. As the Wife ought with great care to endeauiour, and by all

*The falling
out of lo-
uers is a
renewing
of loue.*

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good meanes to labour to be in fauour and grace with her husband: So likewise the husband ought to feare to be in disgrace and disliking with his wife: for if shee doe once determine to fixe and settle her eyes and liking vpon another, then many inconueniences will ensue and follow.

The husband ought not to be satisfied with the vse of his wiues body, but in that he hath also the possession of her will and affections: for it sufficeth not that they be married, but that they be well married, and liue Christianly together, and be very well contented. And therefore the Husband that is not beloued of his wife, holdeth his goods in danger, his house in suspicion, his credite in Ballance, and also sometimes his life in perill: because it is easie to beleue that shee desireth not long life vnto her Husband, with whom she passeth a time so tedious and iresome. And if any vnkindnesse or displeasure should happen to be at any time betwixt the Husband and his Wife, yet neither of them ought to impart, or to make it knowne vnto any one of their neighbours: for if they be such as wish them euill, they will reioyce at it, & if they be such as wish them wel, then they minister matter, whereof to talke.

*That man
is miserable that is
married
vnto a foolish
woman.*

That husband that is matched and doth encounter with a wife that is a dizzard, a Foole, a babbler, light of behauour, a glutton, a chidder, sloathfull, a gadder abroad, vntractable, iecalous,

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Icalous, or dissolute, &c: it were better for him to bee a slaue to some honest man, then a Husband to such a wife.

The best rule that a man may hold and practise with his Wife, to guard and gouerne her, is to admonish her often, and to giue her good instructions, to reprehend her seeldome, neuer to lay violent hands on her, but if she be good and dutifull, to fauour her, to the ende she may continue so; and if she be shrewish and wayward, mildely to suffer her, to the ende that shee waxe not worse. But some Husbands be of so sowre a nature, and so vnpleasant in theyr behauiour, that they can hardly bee loued, no not of theyr Wiues; their countenance is so lowring, theyr company so currish, that they seeme angry, euen when they are best pleased; they cannot speake faire, scarce will they laugh, when theyr Wiues laugh vpon them, a man would say, they were borne in angry houre.

This is also a Dutie (not to bee forgotten,) Namely, that Husbands be diligent and carefull to make prouision for theyr Houses; to cloath theyr wiues decently, to bring vp their children vertuously; and to pay their seruants duely; because that in volūtary matters men may be negligent, but the necessities of the House doe neither suffer negligence nor forgetfulnesse. The dutie of the Husband is to get goods: and of the Wife to gather them together, and saue them. Ro. II. 17 The duty of the Husband is to trauell abroad, to

Husbands must provide things necessary for the house.

A mans house will continue by prouiso before hand, & by order in his expences.

A godly Forme

*But where
disorder is
in a house,
it cannot
endure.*

*Spare in
time, and
spend in
time, for
sparing is a
rich purse.*

*The honor
of the hus-
band de-
pendeth on
the Wife.*

I. Cor. II.

7.

seeke liuing : and the Wiues dutie is to keepe the house. The dutie of the Husband is to get money and prouision : and of the Wiues, not vainely to spend it. The dutie of the Husband is to deale with many men : and of the Wiues to talke with fewe. The dutie of the Husband is, to be entermedling : and of the Wife, to be solitarie and withdrawne. The duty of the man is, to be skilfull in talke : and of the Wife to boast of silence. The dutie of the Husband is, to be a giuer; and of the Wife, to be a sauer. The duty of the Man is, to Apparell himselfe as hee may; and of the Woman, as it becommeth her. The dutie of the Husband is, to bee Lorde of all : and of the Wife, to giue account of all. The dutie of the Husband is, to dispatch all things without dore; and of the Wife, to oversee and giue order for all things within the house. Nowe, where the Husband and Wife performe these duties in their house, we may call it a Colledge of quietnes : The house wherein these are neglected, we may terme it a Hell.

It is to be noted, and noted againe, that as the prouision of House-holde dependeth onely on the Husband: Euen so the honour of all, dependeth onely of the Woman: in such sort, that there is no Honour within the house, longer then a mans Wife is honourable. And therefore the Apostle calleth the Woman, *The glorie of the man.* But heere it must bee noted and remembered, that wee doe not intitle honorable

to

- of Household Government.

to such, as be onely beautifull, comely of face, of gentilitie, of comely personage, and a good hufwife : but onely, to her that is vertuous, honest of life, temperate, and aduised in her speech.

3. The last point is, that the husband loue, cherish, and nourish his wife, euen as his owne body, and as Christ loued his Church, and gaue himselfe for it, to sanctifie it. And this point is plainly proued by the Apostle *Paul*, as is sufficiently declared in the second poynt. *The third point.*

There are few husbands or wiues, that know in truth how they should loue one the other. If a man loue his wife onely for these respects, because shee is rich, beautifull, noble, or because she contenteth and pleaseth him, after the sensuall appetite of the flesh, and for such like causes ; that is no true loue before God : for such loue may be among Harlots and Whoores, yea among brute beasts. But a Christian husband must loue his wife, chiefly, because she is his sister in the profession of the sound and Christian religion, and so an inheritour with him of the kingdome of heauen. And he must also loue her for her vertues, as for her shamefastnesse, modestie, chastitie, diligence, patience, faithfulnessse, temperance, secrecie, obedience, and such like Christian qualities and graces of God: yea, although she be but hard fauoured, & of poore parentage. *Can. 4. 9. 10. 1. Cor. 13. 5. 1. Pet. 3. 7.*

But as wee would that the man when hee loueth,

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loueth, should remember his superioritie, so we would that when he ruleth, he neither forget to loue, nor to temper his loue with grauitie. And when he doth think himselfe to be the head and the soule, and the woman (as it were) the flesh and the body, he ought in like manner to remember, that she is his fellow, and companion of his goods & labours, and that their children be common betweene the, bone of the bones, and flesh of the flesh of man. And thus there shall be in wedlocke, a certaine sweet and pleasant conuersation, without the which it is no marriage, but a prison, a hatred, and a perpetuall torment of the mind. So that the husband must let his wife perceiue and know, that for the good opinion that he hath of her, he doth loue her simply, and faithfully, and not for any vilitie or pleasure. For who so doth not perceiue, that he is beloued for his owne sake, will not lightly doe the same to another: for the thing that is loued, loueth againe.

If many or nobilitie could perceiue and vnderstand that they were beloued, they would, if they had any feeling at all of loue, requite it with loue: but when the soule is loued, in as much as it may loue, it giueth loue for loue, and loueth againe. The breaker of horses, that doth vse to ride and pace them, doth handle the rough and sturdie colt, with all craft, rigour, and fiercenes that may be: but with the colt that is more tractable, he taketh not so great paines. A
sharpe

of Household Government.

Sharpe and shrewd wife must bee pleased and
mitigated with loue, and ruled with authority:
and the more gently thou doest vse and shewe
thy selfe vnto her that is meeke and honest, the
more benigne and meere thou shalt finde her.
But she that is noble, and of a stout mind and
stomacke, the lesse thou doest looke to bee ho-
noured, the more shee will obey and honour
thee. But yet the wise husband shall neuer set
himselfe so farre in loue, that he forget that hee
is a man, the ruler and gouernour of the house,
and of his wife, and that he is set (as it were) in
a Station to watch, and diligently to take heed
what is done in his house, and to see who goeth
out and in. And although the husband by Gods
ordinance, be the head ouer his wife, yet hee
may not abuse or despise her, but most louing-
ly defend and keepe her from all iniuries, and
all euils, as his owne body. For like as the head
seeth and heareth for the whole body, ruleth
and guideth the body, and giueth it strength of
life: or as Christ doth defend, teach and pre-
serue his Church, and is the Sauour, comfort,
eye, heart, wisdom, and guide thereof: euen
so must the husband bee head vnto his wife in
like manner, to shew her like kindnes, and after
the same fashon to guide her, and rule her
with discretion, for her good and preservation,
and not with force & wilfulnesse to intreat her,
but to bee her defender, instructor, teacher,
and comfort. So that when the husband hath
obtained,

1. Cor. II

3.

Eph. 3. 23

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Ephe. 3.
18.29.

obtained, that his wife doth truely and hartly
loue him, there shall then need neither precepts,
nor lawes : for loue shall teach her moe things,
and more effectually, then all the precepts of all
the Phylosophers. He ought therefore to indea-
uour, and more force himselfe, that his wife may
loue him, then that she may feare him. When
his wife shall offend or displease him, he may
not hate her, or quarrell with her, but patiently
and mildly admonish her : *For no man euer*
hated (saith the Apostle) *his owne body, but*
cherisheth it, and maketh much of it. So then hee
that loueth his wife, loueth himselfe : for there-
by hee enioyeth peace and comfort, and helpe
to himselfe in all his affaires : therefore in the
same verse, *Paul* counselleth husbands to loue
their wiues, as their bodies. And after in the 33.
verse, as though it were too little to loue them
as their bodies, hee saith : *Let every one loue*
his wife as himselfe : that is, as his body and
soule too. For if God commanded men to loue
their neighbours as themselues, much more are
they bound to loue their wiues as themselues,
which are their next neighbours. As *Elkanah*
did not loue his wife lesse for her barrennesse,
but said : *Am not I better vnto thee then tenne*
sonnes ? as though he fauoured her more, for
that which she thought her selfe despised : So a
good husband will not take occasion to loue
his wife lesse for her infirmities, but cōfort her
more for them, as this man did, that shee may
beare

1. Sam.
18.

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are with his infirmities too. And so the one helping to beare the others burthen, they shall the better fulfill the law of Christ. For as in a citie, there is nothing more vnequall then that euery man should be like equall: so it is not conuenient, that in one house euery man should be like and equall together. There is no equalitie in that citie where the priuate man is equal with the Magistrate, the people with the Senate, or the seruant with the maister, but rather a confusion of all offices and authoritie. Gal. 6. 2.

The husband and the wife are Lords of the house: for vnto them the Lord said, *Be ye Lords over the fish of the sea, and over the fowle of the heauen, and over euery beast that moueth vpon the earth.* And the selfesame Creator said, *that the woman should be a helpe vnto the man.* Therefore the husband without any exception, is maister ouer all the house, and hath more to doe in his house with his owne domesticall affaires, then the magistrate. The wife is ruler ouer all other things, but yet vnder her husband. There are certaine things in the house, that onely doe appertaine to the authoritie of the husband, wherewith it were a reproach for the wife, without the consent of her husband, to meddle: as to receiue strangers, or to marrie her daughter. But there are other things, in the which the husband giueth ouer his right vnto his wife: as to rule and gouerne her maidens: to see to those things that belong vnto the kitching, and to hufwiferie, Gen. 1. 28.
Gen. 2. 18.

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huswiferie, and to their house-hold stuffe. Other meane things, as to buy and sell certaine necessary things, may be ordered after the wisdom, and fidelity of the woman. It cannot well be rehearsed, how many vertues & profits, the mutuall concord and loue of man and wife, doth bring to great things, both at home and abroad, nor how many losses and incommodities doe grow of the dissention and discorde betweene them. For the household, when their maister and their mistresse, or dame, are at debate, can no otherwise be in quiet, and at rest, then a Citie, whose Rulers agree not, but when it seeth them in concord and quietnesse, then it reioyceth, trusting that they will be euen so vnto them, as it perceiueth them to be among themselves. Wherein surely, they are not deceiued, for if the man & his wife doe louingly and gently support and intreate one another, they learne not to disdain, or for euery light fault to be angry with their seruant, or yet for any household wordes to be vexed or angry one with the other, but they set aside all hastie and cruell wordes and correction, with all other things, that issue and proceed of a disdainfull and a furious minde. And the seruants are not onely merrie therefore, but also they doe their seruice the more obediently and cheerefully, shewing reuerence vnto the authority that proceedeth and increaseth of quietnesse and concord. For the husband doth defend his wiues estimation,

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estimation, with loue and beneuolence: and the wife her husband, with honour and obedience. So that vnitie and concord, causeth them to be accounted wise, honest, and vertuous, and they must needs be good, seeing they haue loued so long together. But there can be no long amitie or friendship, but betweene those that are good, who doe suffer and deuour vp those things, for the which other men leaue and forsake amitie, and breake off charitie. Neither doth there grow of any other thing, so great reuerence and honour, as of the opinion and estimation of an other mans goodnesse and wisdom: the which reuerence, is not onely honoured within the doores, but also shineth and extendeth it selfe into the cittie; so that he is taken for an honest man, and accounted to be louing and gentle, seeing that he loueth his wife so constantly, and also he is reputed for a wise man, considering that he can so moderately handle so difficult and hard matters, and he is reckoned worthy to rule a common-wealth, that with such wisdom, discretion, and iudgement, doth rule and gouerne his owne house; and that he may easily conserue and keepe his Cittizens in peace and concord, that hath so well established the same in his owne house and family. And one the other side, none will thinke or beleue, that he is able to be a ruler, or to keepe peace & quietnesse in the towne or Citie, who cannot liue peaceably in his owne house,
where

where he is not onely a ruler, but as it were a little King, and Lord of all. And in matrimoniall debate and discord, the man is more to be blamed, then is the woman, because that he being the chiefe Ruler and head, doth not purge and remedie her of that vice, the which ingendred that discord, or else patiently beare and suffer the same. For the blame of all discord, is commonly laid on him that is chiefe, because he would not moderate nor stay the thing to come to such a strife and discord, or else because he was not able to doe it. In the first, there appeareth manifest malice, in the second impatience and weakenes, the which ought to be far from him that is esteemed to be most worthy, and appointed to rule and gouerne others. And thus hee commeth into hatred, for as much as he hath left off to do his dutie and office, when necessitie required it. That husband that loueth not his wife after that he hath enioyed her for a season, but doth waxe feeble and cold, (which is a thing most vsuall and ordinarie with such as are kindled with bodily lust and lecherie) is a very beast, and no man, hauing no reason, but is drawne to those deeds, through the motion of his senses, which, after the heate is a little past, will cleane change their opinion.

*The causes
why the
husband
should loue
his wife.*

Also there are other occasions, that should moue the husband to extend this loue to his wife, in case he be not duller then a stone. As for that his wife hath suffered so great trauel and labour,

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labour, that shee hath borne and brought him forth children, the heires of his name and substance, and the vpholders of his family: and that she hath forsaken her fathers goods and riches to follow him & to suffer with him both good and euill: and that shee setting her whole mind now vpon him, knoweth no other father nor yet any of her kin. What one thing shall suffice if these and others cannot doe it, who so will then obey nature, humanitie, and wisdom, shall euery day loue his wife more and more. And the better he knoweth her, the more hee will trust her, and so open and disclose his loue, and shew her greater signes and tokens of loue and beneuolence, manifesting that to bee borne and nourished, through the experience of her vertue, and through hope to be continued and kept, that in time to come shee may bee like her selfe, and strue to ouercome herselfe with vertue. As the Husband ought to loue his wife tenderly, so from her as from a fountaine, he must extend his loue also vnto her parents and kinsfolks, to the end that they may well knowe and perceiue, how greatly their cousin doth aide and helpe them, and that shee in like manner may vnderstand, that his beneuolence and loue to her is such, that it redoundeth among her friends and parents, and of this he shall receiue no little profire at home. And seeing hee loueth his wiues kinsmen for her sake, how much more ought he then to loue her

The husband must loue his wifes kinsfolkes.

M children

Children, that shce in like case may loue his, if hee haue any: And thus the one, seeing the mutuall loue of the other, they shall knitte and comple themselves in good and stedfast loue vnto their liues ende. The duties which are to be performed of the Husband and the wife, are either pertaining to pietie and godlinesse, or else mutuall seuerall duties concerning the parties themselves.

1. The first common dutie is Prayer, that they pray together by themselves. For as they are to pray with others in their Families, for things which concerne their House-holde: So there are certaine things, which belonging to themselves, are not to be mentioned in their families, but priuately; as namely, for a godly posterity, & that in the birth the children be comely, and not monstrous in comming foorth, like monsters, which might be a grieffe vnto them, or an occasion that the wicked should speake euill of the Gospell, &c. And further, they are to pray, that they may haue comfort by them, in their well-carriage, and good behavior: as likewise for their household, & diuers other affaires, which they cannot so commodiously pray for, in their publike Familie. As *Isaack* and *Rebecca*, besides the prayers in their house, which they vsed with *Abrahams* Family, did also pray together priuately as Gen. 25. 21. it is saide, *Isaack* prayed before his wife: for so the words signifie, that they might haue children.

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2. A second dutie of pietie is, that they admonish one another. As the Husband is to admonish the wife, & also to teach her, so the wife is to admonish the Husband; and in her place admonishing, bringing sufficient reason is to be heard. For euen as the Master is to counsell the seruant, and likewise to heare the good counsel of his seruant as, *Naaman*, 2. King. 5. 13. 14. heard his seruāt, which counselled him to wash in *Jordan*, according to the saying of the Prophet: so in like manner, the Husbands duty is, to counsell, and to admonish his wife: yet so, as when he faileth in duty, he is to heare her good counsel and admonition, either cōcerning heavenly matters, or earthly affaires, she notwithstanding considering her estate & condition vnder him, and in humility, confessing her selfe to bee the weaker vessell. 1. Pet. 3. 7.

Their mutuall and seuerall duties pertaining to themselues, are: First, the holy familiarity which ought to be betwixt man & wife: whereby they haue a more familiar vsage one of another, and do more familiarly behaue themselues in a comely sort one to another, then any other parties whatsoeuer: in regard whereof, *Abimelech* king of *Gerar* (after that *Isaack* had sayde of *Rebecca* his wife, *Shee is my Sister*) seeing *Isaack* playing and sporting with her familiarly, knowing that Familiarity which ought to bee betweene the Husband and the wife; and knowing that *Isaack* was a godly religious man, and

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therefore would not vse that kind of behauiour to any other woman, saue to his wife) discerned thereby, and concluded certainly, that she was his wife, howsoeuer he had denied it before: Noting, that a woman is not to bee famiari after that sort with any other man, saue her husband; and contrary, that the husband ought no to vse familiaritie with any other woman, which he doth with his wife. And therefore, Pro. 5. 19 we see that the wife should be to him, as the louing Hinde; namely delightful, & one in whom hee may delight: that as the Hart delighteth in the Hinde, so the wife should bee a delight vnto her Husband; and so in like manner shee ought to take delight in him.

2. Againe, there is another mutuall duetie, pertaining to themselves: to witte, that neere coniunction: euen in regard of their bodyes, for an holy procreation of Children, in respect wherof, the Apostle saith, the husband hath not power ouer his own body, but the wife, &c. Only when it is with the wife (as is common to women, Ezech. 18. 6,) or that shee bee sicke of he-disease, hee is not then to haue the vse of her body, &c.

Duties

common

both to the husband and the wife.

1. Cor. 7. 2

Such as doe aspire and purpose to enter into the holy estate of Matrimony, are to beginne in prayer and holinesse to God. And hauing attained to that estate, ought to vse the benefite of marriage, as an holy ordinance of God, in all godlinesse and puritie, for a remedie against the

the weakenesse of the flesh, and not for the pro-
vocation and lust to intemperancie.

True it is, that honesty of marriage grounded
vpon Gods ordinance, doth couer the shame of
incontinencie; yet not so, as that marryed folkes
should defile and pollute that holy estate, by ad-
mitting all things, but that they should so vse it,
as there might bee no excesse in dissolutenesse,
neither any intemperancie contrarie to the ho-
linesse thereof: So that to abuse it in lasciuious
excesse is Fornication.

When God created the woman, he saide: *It is* Gen. i. 18.
not good that Man should bee alone, I will make him a
helpe meete for him; But whatsoeuer is said of the
woman, that she should be a helpe to the Man,
must also be put in practise, and exercised by the
Husband towards his wife, according to the do-
ctrine of the Apostle Saint Paul, 1. Cor. 7. whe-
ther in auoyding Fornication, whether in pro-
curing generation, and the Education and bring-
ing vp of children; whether in maintaining a
Family; or for the seruice of God, and saluation
of soules.

Hereby it euidently appeareth, that the Du-
tie (common both to the Husband and Wife)
importeth, that the one should ayde and helpe
the other.

First, that they may leade their liues in chasti-
tie and holinesse. Next, to auoyde Fornication.
So that the dutie of the Husband and the wife,
consisteth in this, that they liue together in all

chastitie and purenesse, and that they take great heede and beware of breaking the bond, & infringing and violating the Faith of Marriage, by Fornication or Adulterie, which is a detestable sinne in the sight both of GOD and Man. If such as wanting the remedy of Marriage, by committing Fornication, do incurr an offence worthy euerlasting damnation, what may those deserue, who hauing a remedy for their infirmities, doe neuertheless ouer-flow in Adulterie? Yet it is not enough onely to abstaine from this abomination, vnlesse wee also forbear from euery thing that may seeme to tend thereunto, or to continue any beginning, apparance, allure-ment, or occasion of euill.

First, because, that by the Lawe, all this is forbidden, euen in these expresse wordes: *Thou shalt not commit Adulterie.* For the word Adulterie, comprehendeth all prouocations, gestures, speeches; yea, euen vnchaste looks. And therefore saith Iesus Christ: *Hee that looketh upon another mans Wife, to lust after her, hath already committed Adulterie with her in his heart.* Next, that we preuent all occasions of iea- lousie, a most dangerous disease, and of great difficultie to cure. For where either the husband or the wife, is tainted with iea- lousie, they belieue euery word that they heare spokē touching their passion, albeit it beare no apparance of truth. And therefore Christian Husbands & wiues, must so beare themselves, that they incurr no suspicion of euill: but

Exod. 24.

14.

Mat. 5.

28.

of Household Government.

but rather they ought to practise this, as well to auoyde occasion of offence, as for feare, least ieaiousie should conuert Marriage into a most miserable and wretched estate.

The care and burthen to maintaine their family is common to them both; yet so, as properly the husband is to get it, and to bring it in, and the Wife to order and dispose it. Howbeit the duty of the Wife, or of the Husband, doth not so exempt either of them, but that she also, according to her ability and power, must helpe her husband to get it, and he likewise, in his discretion, direct her in the dispensation thereof. *Hee that doth not orderly governe his House, shall inherite the winde, (saith Salomon.)* And order consisteth in this, that the Husband follow his businesse, Traffique, or calling, without any molestation of the Wife, who ought not to meddle or controule him therein, but with great discretion and gentlenesse: as also the Husband is not to deale but soberly, & in great discretion with affaires that are proper to the Wife. The man is ieaious of his authority and reputation, and the woman inclined to respect her selfe to be despised. Wherefore, as the husband cannot well abide that his wife should shew herselfe more skilfull and wise in his businesse then himselfe: so cannot the wife suffer that her husband should despise and account her a foole, by meddling with her small household affayres.

As the duty therefore of the Husband and

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Wife, consisteth in looking to that which is aforesaid, to the end their marriage may be quiet and themselves loue together in loue: Euen so an idle and vnthrifty Husband, and a prodigall and slothfull wife, are two ready wayes to destruction. The Husband that hath such a wife, casteth his labours into a bottomles sacke, and the wife that is matched with such a husband, draweth a Cart heauy loden through a sandy way without a horse.

Such a Husbane, especially, if idlenesse draw him to loue and hant Ale-houses and Tauernes, is cruell to his wife & children: and such a wite-confoundes her husband, & bringeth reproch and pouertie to her whole family. The remedy for the Husband that hath such a wife, is patience, with discrete admonition and prayer to God: as also the helpe for the Wife that hath such a husband, is tolleration, gentle exhortation, and cheerefull and louing entertainment of her husband, whereby to enduce him willingly to keepe home.

They are also to be mutuall helpers, each to other, in matters concerning their own saluation and the seruice of God. First, if one of them (as saith the Apostle bee an vbeleueer; the other must labour to drawe his partie to the knowledge of the Trueth. Saint *Paul*, exhorting the husband and wife of contrary religions, not to part, but to dwell together; Addeth a notable Reason, saying; *What knowest thou, O Man, whether*

1. Cor. 7. 5

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whether thou shalt saue thy wife : or thou O woman, whether thou shalt saue thy husband ? therein declaring, that the faithfull person in duty is to labour and indeuour to winne his party to the knowledge of truth, and so to saue her.

Saint *Peter* exhorteth wiues to be subiect to their husbands, albeit vnbelecuers, and such as obey not the word : that so without speech, by their holy and vertuous conuersation, they may winne them.

Secondly, if both be belecuers, their duty is, to confirme and strengthen each other in the time of persecution, that they constantly follow Iesus Christ. They are also each to helpe and comfort other, if either of them happen to fall into any fault or sinne. They ought also each to perswade other to charity, to relieue the poore, diligently to frequent Sermons, to vse prayers and supplications, and praise & thanksgiuing to the Lord, to comfort each other in the time of afflictions, to be short, either to exhort other, to walke in the feare of God, and in all duties and exercises beseeming the children of God. In this manner did that holy woman *Elizus* Hostesse, exhort her husband to prepare a chamber, for the Prophet to lodge in. Saint *Paul* also saith, that women desirous to learne, should question with their husbands at home. Whereby he sheweth, that the husband ought to be so instructed, as that he may be ready to instruct his wife at home.

And

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And therefore the Husband (after the example of the Bee,) should euery where gather euery good instruction, that hee might be able to impart it to his Wife, and by hauing a communication, acquaint her therewith.

There are other duties which bee common both to the Husband and the wife, as among the rest, such as proceede of the vnion and coniunction of Marriage, whereof it is saide, *They are one Flesh*: Genes. 2. 24. Math. 19. 5.

And of this vnion, proceedeth the mutuall loue betwixt them. *For no man* (saith the Apostle Eph. 5. 15 *Alc*) *hateth his owne Flesh, but loueth and cherisheth Titus 2. 5. it.* But for as much as the foundation of this mutuall Loue, is the vnicie of Marriage, whereby the Husband and the Wife are made one Flesh; the Husband as the head, the Wife as the bodie: it followeth, that this loue must be steadfast, not variable; and that the vnion of Marriage continue notwithstanding, whatsoeuer befall eyther the Husband or the wife.

Notwithstanding whatsoeuer complexions, (wee say) Natures and infirmities may appeare, whatsoeuer sicknesse, losse of goods, iniuries, griefes, or other inconueniences that may arise, yet so long as the foundation of loue, that is the vnion of Marriage doeth continue, so long must Mat. 5. 44 loue and affection remaine. God commandeth vs, to loue our neighbours as our selues, because they be of our Flesh. Albeit therefore, that hee contemne, hate, offend, or wrong vs: Albeit he be

be our enemy, and in respect of himselfe, desireth not that wee should loue him, yet because hee is of our Flesh, the foundation of loue remaineth, wee must loue him.

How much rather ought they to put this in practise, who by the bond of marriage, are made one Flesh? The rather, because the vnion betwene Man and Wife, is without comparison, more strait, and bindeth them each to loue other, much more, then the coniunction, whereby man is vnited vnto his Neighbour.

But this is the mischief, that in manie, theyr loue is not grounded vpon the vnion of Marriage, but vpon Beautie, Riches, and other carnall and worldly considerations, subiect to change, alteration, and losse.

This Corruption that respecteth Beautie, is olde, and noted to be among the causes of the Flood. *The sonnes of God (saith Moses) seeing the Daughters of men were faire, lusted after them, and tooke them in Marriage.*

Gen: 6.2

But indeed, it is Money that maketh loue, and Riches ingender affection, witnesse the Experience of our dayes. Yet such Loue resembleth onely a fire of straw, which is but a blaze, and is soone out, vnles it be continued in great wood, or other like substance. Loue growing of beautie, Riches, Lust, or any other like sleight, vncertaine and fraile grounds, is soone lost and vanished, vnles it be maintained with the consideration of this vnion, of Two in one Flesh; and the
vertues

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vertues thereto adoynd : and therefore must euery man thinke vpon this vnion in marriage, that he may enioy, nourish, and continue the loue that thereof proceedeth, the rather because such loue is the nurse of concord, that maketh marriage happy, as contrariwise, the want of this loue, is the fountaine of strife, quarrelling, debate, and other like afflictions, that conuert the paradise of marriage into a hell. For dissention betweene man and wife, is the trouble and querthrow of the house-hold.

They that will auoyde such strife, must therefore loue each other : and especially, they must haue care hereof, when they are first married. For as a vessell made of two peeces, and glewed together, may at the first be easily broken, but in time groweth strong : so is it also with two persons that are glewed or ioyned together by the bond of marriage.

This loue, the mother of peace, will ingender a care and duty, each to support other, and so to practise the same, which Saint *Paul* requireth in all beleeuers : that is, *To be gentle one to another, friendly, and each to forgive other, even as God hath forgiven vs through Christ.* Let the husband think, that he hath married a daughter of *Adam*, and all her infirmities : and likewise let the woman thinke, that she hath not married an Angell, but a child of *Adam*, with his corruption. And so let them both resolute to beare that, that cannot be soon amended. Let not the
body

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body complaine of the head, albeit it haue but one eye, neither the head of the body, albeit it be crooked or mishapen. Such defaults doe neuer breake vnion and loue betweene the head and the body: neither must the infirmities of the husband or the wife, infringe the loue that proceedes of the vnion and coniunction of marriage. If the husband be giuen to brawling, or the wife to chiding, let them both beware of giuing any occasion.

The Bell hath a loud sound, and therefore he that will not heare it must beware how he pulleth the rope and shake it: so if the one will begin to chide without a cause, let the other be either deafe and so heare it, or dumbe, and so make no answer. So that where the husband is deafe, and the wife blinde, marriage is quiet and free from dissention. Whereby is meant, that the wife must winke at many infirmities of her husband, as if shee saw them not, and the husband put vp many shrewde speeches of his wife, as if hee heard them not. Neither can it bee any reproach to the husband and wife, so stedfastly vnited, to practise this dutie, considering that *David* protesteth, that he vsed the like patience & discretion among his enemies: *They that seeke after my life lay snares, and they that goe about to doe me euill,* *Psal. 38. 22.* *talke wicked things, and imagine deceit continually: But I as a deafe man, heard not: and am as a dumbe man which openeth not his mouth. Thus*

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I am as a man that heareth not, and in whose mouth are no reprooves.

Mat. 19.

5.

Eph. 5. 31.

This vnion betweene man and wife, doth also engender that duty which the holy Ghost noteth, saying: *For this cause shall a man leaue his father and mother, and cleaue to his wife.* And also the wife in the like respect is bound to the like duty toward her husband. Not that Marriage exempteth any from their due honour and obedience to parents, but to declare that the vnion betweene man and wife, is greater, then betweene the children and the parents. And indeede, the true loue of the husband to the wife, and the wife to the husband, surmounteth all loue of children to their parents.

The husband and the wife, haue their secret counsels and communication of matters concerning their profit and commodity. The wife is more obedient to her husband, and the husband more desirous to please his wife, then their Parents: yea, and at length it falleth out, that they depart from their parents, to keepe house by themselues. And this plainly appeared in *Gen. 31. 4* *Lea and Rachel*, being sisters, and the wiues of *Iacob*. For *Iacob* griued at the wrong offered him by their father *Laban*, who boldly made his moane to them.

5. &c.

Whereupon they also complaining of their father, agreed with *Iacob*, and consented together, to leaue their father, and to follow their husband *Iacob*. Herein likewise consisteth an other

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other dutie of the husband to the wife, and of the wife to the husband: namely, that they shew no greater secrecie or communication of their household affaires to their parents, then mutually each to other: and this rule is especially to be put in practise, when there groweth any discontent betweene themselves. For if the husband shall complaine to his parents of his wife, or the wife of her husband, such dealing might breed a most dangerous ielousie, and consequently perhaps irreconcilable dissention and strife. But if it should grow to any complaint, it were requisite, so discreetly to prosecute the matter, as that the wife should come to her husbands parents, & the husbands to the wiues parents. So would all cause of ielousie cease, and the complaint procure most assured remedy.

This loue and agreement in marriage, produceth yet another dutie, common both to the husband and the wife. And that is, that they neuer seeke, neither once thinke of diuorce. And to that end, let them remember what is written: *That which God hath ioyned together, let no man put asunder.* Likewise, that nothing but Adultery, may separate those that are vnited by marriage. *Math.*
19.6.

All other agreements and contracts, made by mutuall consent, may be broken and dissolved, by the like consent of both parties: but in the contract of marriage, Almighty God commeth in as a witnesse: yea, he receiueth the promise

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promise of both parties, as a ioyning them in that estate.

Pro. 2. 27. And this doth *Salomon* note, where hee obiecteth to the Harlot, that shee hath forgotten the couenant or alliance of her God. But *Malachie* speaketh more plainely, and giueth a reason, why God punished such husbands as leauing their lawfull wiues tooke others: *Because* (saith he) *the Lord hath beene witnesse betwecne thee and the wife of thy youth, against whom thou hast transgressed, yet is she thy companion, and the wife of thy couenant.* The promise therefore to God cannot be broken, but onely by his authoritie.

Mal. 2. 14. In the dayes of *Moses*, husbands were easily and soone intreated to forsake their wiues, by giuing them a Bill of diuorce: yet farre was this course from being lawfull, that contrarywise *Iesus Christ* saith, that it was tolerated only in respect of the hardnesse of husbands hearts, who otherwise would haue vexed their wiues, and intreated them cruelly.

Math. 19 And this libell containing the cause of diuorce, and putting away of the woman, did iustifie her, and condemne the man. For seeing it was neuer giuen in case of adultery, (which was punished with death) all other causes alledged in the libell, tended to iustifie the woman, and declare that she was wrongfully diuorced, and so condemned the husband, as one that contrayed the first institution of marriage; whereto,

8.
Leu. 20.
10.
Ioh. 8. 5.

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whereto Iesus Christ condemning this corruption, doth returne them, saying: *It was not so from the beginning*: And therefore, *Whoſoever ſhall put away his Wife, except it bee for Whoredome, and marrieth another, committeth Adulterie: and whoſoever marrieth her which is diuorced, doth commit Adulterie with her*; So ſtraight is the bond of Marriage.

Hereof it followeth, that notwithstanding, whatſoever difficulties may ariſe betweene the husband and the wife, whether it bee long, tedious, and incurable ſickenes of either party: whether naturall and contrary houmours, that breed debate, wrangling, or ſtriſe, about houſehold affayres: whether it bee any vice, as (if the Husband bee a Drunkard,) or the Wife a ſlothfull, idle, or vnthrifty houſewife: whether either party forſake the Truth, and profeſſion of Religion, and do fall to idolatry or hereſie: yet ſtill the bond of Marriage remaneth ſtedfaſt, and not to bee diſſolued. Neither may they bee ſeparated, euen by their owne mutuall conſent.

For as the holy Ghoſt hath pronounced: *That which G O D hath ioyned together, let no man put aſunder.* And therefore Saint Paul ſaith; *If any Brother hath a Wife that beleueneth not, if ſhee bee content to dwell with him; let him not forſake her: and the woman which hath a Husband that beleueneth not, if ſhee can bee content to dwell with her, let her not forſake him.* Alſo becauſe ſome did ſuppoſe, that the vnbeleefe, in anie of

Mat. 19.
8.

Mat. 19.
8.

1. Cor. 7.
12.

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the parties might breed some pollution in their marriage, and make it prophane and vnchristian, he answereth no.

His reason is, *For the unbeleeuing Husband is sanctified by his beleeuing Wife; and the unbeleeuing Wife, by her beleeuing Husband.* And this he proueth, by affirming that the children issuing of such marriage bee holy; that is to say, partakers of the couenant of *GO D*, and consequently, accepted into the Fellowship of the Church. Onely hee addeth this exception: *If the unbeleeuing man depart, and forsake the unbeleeuing Wife, shee is not subiect to followe him.*

And yet must this be vnderstood, where such departure ariseth either vpon hatred that he beareth to the true Religion that his Wife professeth, or vpon a desire to vse his polluted & false Religion. For therein cannot his Wife followe him without daunger of defiling and depriuing her selfe of the profession of the truth; together with the foode of her soule.

Likewise, where Saint *Paul* speaking of the Husband and wife, both beleeuers, saith: *If the Woman depart from her Husband, let her remaine unmarried, or be reconciled to her Husband:* Hee therein meaneth not, that it shall be lawfull for the Woman, because shee cannot beare the troublesome nature of her Husband, or to auoyde strife and debate, to depart, and liue as a Widdowe; but onely he sheweth, that when the Husband vpon such like occasion, shall put away

1. Cor. 7.

11.

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away, or cast off his wife, yet is not she at her liberty to marry another, but must remaine unmarried, and labour to be reconciled.

And therefore those Women, (which vpon the hard dealing, or troublesome disposition of their husbands) doe forsake them, are greatly to be reprocued, as thereby, giuing occasion of great mischief and trouble: as also are those Husbands, who vpon like occasion doe forsake their wiues. For seeing nothing may make diuorce but Adultery, euery purpose and determination to part vpon any other occasion or reason, is restrained by Gods ordinance, and the law of marriage.

And forasmuch, as it is not lawfull for vs to continue in such desperatiō, the whole course of our liues: Neither is it lawfull so to abide at all, either so much as enter thereinto; If therefore, vpon such occasion the Husband forsake his Wife, or the Wife her Husband, rather then to continue the mischief begun, let them returne together againe, and thinke that the shortest Follies do least hurt.

If they alledge their intreaty, in their opinion intollerable, and their Nature so contrary, that they cannot liue without strife, and debate: Also, that being asunder, and quiet in Conscience, free from Trouble; they may the better apply themselves, and employ their time in prayer: the Answer is, that such vnfirmities must not dissolue, or breake the bonde

Objection

Answer

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of Marriage, and their duties to liue together: but let them thinke that *GOD* hath called them to the exercise of patience; which vpon hearty prayer, hee will graunt to them: Let them labour to beare each with other, that they may liue in peace, and continually pray to *GOD*, to giue them grace so to doe.

Let them remember, that the Diuell transformeth himselfe, into an Angel of Light, when by propounding a duty to liue in quiet, and consequently, a meane to pray vnto *GOD*; for the compassing thereof, hee induceth them to gaine say Gods prohibition, and also to separate that which *GOD* hath ioyned together. For as the Coniunction commeth of *GOD*, so the separation and diuorce proceedeth from the Diuell.

If they reply, that by liuing a sunder, so that they Marry not againe, they breake not the bond of Marriage; Let them remember, that Marriage being ordained for a remedie against Fornication, for the generation and bringing vp of children, and also for a helpe each to other in mutuall societie, and inseparable conuersation of life, yet doth there appeare no token or effect of Marriage in those that liue asunder, albeit they marry not againe.

So that the benefite of Marriage consisteth not onely in the procreation of Children, but also in the Naturall societie of the two diuerse Sexes. Otherwise, it could not bee sayde, that there

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there were any Marriage betweene two olde folkes.

This vnion of Marriage, yet teacheth vs another duty, common both to the man, and to the wife, which is, that their goods be common betweene them. That Common-wealth may in some sort be sayd to be happy, where they haue no vse of these words : *Mine and thine*; but in Mariage especially, they ought not to be heard. If the Wife haue brought most goods in marriage, the Marriage once consummate and made, her part is gone, and they are gone, and they are made common : as also are the debtes, whether hers or her Husbands. And therefore can neither of them say, This is mine; but this is ours. When a Woman hath brought great goods, yet may she not say, I will doe with mine owne what I list : for shee her selfe is not her owne, but her Husbands.

The Husband (as the head and chiefe guide of the Family,) must haue the custody, and chiefe gouernment of the goods in the house, yet may he discharge himselfe of the whole, or of part, as himselfe shall thinke meete and conuenient.

Yet let him remember, that hee intreate her not as a seruant, by giuing her money (as it were in mistrust,) or with condition to returne him a particular account : for the Husbands mistrust doth many times prouoke the woman, and the Wiues vaine expence breedeth mistrust in

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the Husband. But the faithfull and discreet employment, and good vsage of the Wife, and her husbands confidence in her, will procure, that as the goods be common to both, so each alike, shall vndertake the custody and employment of the same. Hereunto, for a conclusion of this point, we wil yet adde two duties, commo both to the Husband and the Wife.

The first, that they dayly pray to *GOD* to giue them grace to liue together in peace and Loue, and that eache may bee a helpe to others saluation. Let all such as desire to enioy such a Felicity, vnderstand, that they must dayly pray to *GOD*, for the obtaining thereof. And let (those that liue in strife and debate) examine themselves, whether they haue no cause to impute their miserable estate, to their neglect of this duty.

1. Cor. 7. 29. The second, consisteth in the practise of the same: which Saint *Paul* teacheth, saying: *Let those that bee Married bee as if they were not married.* But how? by so enioying the commodity and contentation of Marriage, that the benefit of their Coniunction, breed no diuorce betwene *God* and them.

Likewise, that thereby they bee not hindered, or made slacke in any duty towards *GOD*, and their neighbours; as also, that no affliction (depending or proceeding of mariage) withdraw them, or force them to resolute any thing contrary to the vnion of Marriage, and their

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Christian profession that they bee the children of God.

The particular duties of the husband toward the Wife : are first, to protect her, to haue regard and care ouer her, &c. Ruth. 3. 9. Secondly, that hee vnfaignedly loue her, out of which fountaine springeth this dutie, that hee must beare with her infirmities, and not by and by, to enter into bitterneffe and wrath: Colos. 3. 16. To the same ende Saint *Peter* exhorting Husbands to behaue themselues discretely, and with knowledge and wisdom toward their wiues, hee requireth of them two things. 1. Pet. 3. 7

First, that they neuer say nor doe any thing, that may iustly offend their Wiues, as some there bee, who being prodigall, great spenders, or idle and slacke in their businesse, doe cause their wiues and children to languish in pouertie: Others, who haunting Tavernes, Ale-houses, and Gaming, doe consume and wast that which should maintaine their Family: Others, who comming home drunke, doe beate and vex their wiues, and as it were driue them into dispaire: Others, who by vile and bitter speeches, by threatnings, and other vnchristian actions, vnworthy a Husband, do prouoke their Wiues; and so stirre vp such strife and debate, as doe conuert the Comfort of marriage into an Hell. Seeing therefore, that the husband is head, he ought in such Wisdom, Reason

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and discretion to beare himself, that he giue his wife no iust occasion of offence, or prouocation: yet he must remember, that if the Head bee drunke, the whole body is in daunger of weake gouernment, euen of lying in the mire.

Secondly, that albeit the Wife should minister iust cause of grieve and displeasure, yet that the husband should not therof take occasion against his Wiues infirmities; or enter into bitternesse, taunts, or disquietnesse: but discretely, and patiently beare with her; that so they may quietly, and louingly liue together.

The hurt or weakenesse of any one member of the body, prouoketh not the Head to wrath, or bitternesse: but rather to compassion, and an inclination to helpe it. And indeede, whereas God (hauing created Woman the weaker vessell, as *S. Peter* noteth,) and did so ioyne her to Man, it was not to the ende that hee striving with so fraile a vessell, should bruise and break it, but that by gentle and discreet intreating, he should quietly enioy the help that God hath giuen him.

Let him therefore, after the counsell of Saint *Peter*, so respect her, as one (who albeit she be weake,) is neuerthelesse a profitable vessell for him.

1. *Pet.* 3. Moreouer, let him loue and honour her, as
7. one, whome (notwithstanding the frailtie of
Gen. 2. 18 her Sexe, *G O D* hath so honoured, and Iesus
Christ so loued, that beeing together with man
redde-

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redeemed with his blood, she is, together with her husband, co-heire of life euerlasting.

A chrysell Glasse, is a precious and profitable vessell, yet brittle: so is the married woman. For albeit she be brittle, yet is she profitable to her husband, and precious in the sight of God, as a childe of God, and member of Christ. As therefore a man doth more carefully take heed of breaking such a glasse, then some earthen or tinne vessell, the one being more base, and the other more strong: so likewise should the husband haue such regard of the frailtie of his wife, that hee may beare with her, and intreate her with gentlenesse and discretion, that he may vse her, as a precious and profitable vessell, to his comfort and ioy. And in as much as prayer is an excellent seruice, that God requireth of vs, and the ready meanes to purchase his blessings, let the husband discreetly beare with his wife, least otherwise through their strife and contention, their prayers (as Saint *Peter* saith) be letted and interrupted, *Pet. 3. 7.*

Yet must wee not say, but the husband both may and ought to tell his wife of her infirmities, that shee may amend. But here wee are to enter into consideration of sundrie points.

First, he is especially to reprove her offences against God: As when *Rachell* said vnto *Gen. 30. 1.* *Jacob: Giue me children, or else I die:* hee reproved her of importunitie, saying: *Am I in Gods*
stead,

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stead, who hath withholden from thee the fruit of thy wombe? Also when *Iobs* wife said to her husband: *Doest thou abide in thy integritie? Curse God and die:* He wisely reprov'd such a wicked speech, saying: *Thou speakest as an unwise woman. What? shall we receive good at the hand of God, and not receive evil?*

I. Sam. I. Secondly, that it be with gentlenesse and testimonie of good will: as *Elkanah* dealt with his wife *Hanna*, when she mourned because she had no children. And indeed it is meete, that the husband should reprove his wife lovingly, rather by perswasion, then by force. For as in a great stormie winde, a man lappeth his cloake about him, and holdeth it fast for feare of loosing it, but when the winde is downe, and the weather calme, hee letteth it hang easily: so, when husbands will (as it were) perforce wrest away their wiues infirmities, many of them will obstinately resist, yet contrariwise, by sweete wordes and loving exhortations, they might be wonne voluntarily to forsake them.

Gen. 16. Thirdly, the husband must seeke diligently to remoue the occasion and stone whereat his wife stumbleth, and taketh occasion of griefe. So when *Sarah* was moued against *Abraham*, because of *Agar*, and objected vnto him, albeit wrongfully, that hee was the cause that shee contemned her: bearing with his wife, hee remoued the cause of the contention,

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contention, in suffering her to turne *Agar* out of doores.

He must also take heed, that he himselfe be not tainted with the same vice, which he reproveth in his wife, least she stop his mouth with the reproach of the same fault: but rather by giuing her example by the contrarie vertue, let her be induced and led to follow him. In reprovuing the wife, the husband must alwaies vse such discretion that she be not brought into contempt: and therefore it should neuer be done in the presence of moe then themselves. For as it is meere folly for a husband to praise and commend his wife in company: so is it as dangerous to checke and reprove her before witnesse. For indeed thereof it commeth, that women, not being able to beare that disgrace, will reply, and so prouoke strife and dissention in open presence, which will redound to great reproach and offence. And therefore, as the husband must not flatter his wife, so he must not reprove her before strangers. A wise husband, and one that seeketh to liue in quiet with his wife, must obserue these three rules: Often to admonish: Seldome to reprove: And neuer to smite her.

Let the husband also remember, that the infirmities of his wife, must be either taken away, or borne withall. So that he that can take them quite away, maketh his wife farre more commodious and fit for his purpose: and he
that

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that can beare with them, maketh himselfe better, and more vertuous.

The husband is also to vnderstand, that as God created the woman, not the head, and so equall in authority with her husband: so also he created her not of *Adams* foote, that she should be troden downe and despised; but he tooke her out of the rib, that she might walke ioyntly with him, vnder the conduct and gouernment of her head.

And in that respect, the husband is not to command his wife, in such manner, as the Maister his seruāt, but as the soule doth the body, as being conioyned in like affection & good will. For as the soule in gouerning the body, tendeth to the benefit and commoditie of the same: so ought the dominion and commandement of the husband ouer his wife, to tend to reioyce and content her.

To conclude: As God hath testified his singular goodnesse vnto man, in creating him an helper to assist him; so let him consider, in how many sorts she is to him a helper, to passe ouer this life in blessednesse. And let this daily seeking of such a benefit receiued at the hands of God, induce and stirre him vp to render thanks, and to dispose himselfe to vse it well, to his owne comfort and saluation: and not to abuse it, to the destruction both of himselfe and his wife.

But if hee chaunce (as many doe) vpon troubles,

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troubles, and afflictions in marriage, let him remember, that the same doth proceed, not properly from marriage, but from the corruption of the parties married: and for his part, let him studie to amend his infirmities and faults, by amendment of life: and withall, pray to God to grant the like grace vnto his wife; to the end that the more they recouer the Image of God, the more feeling they may haue of the felicitie of marriages, which *Adam* and *Eue* had enioyed, had they continued as they were created in the Image of God. And the particular duties of the wife to the husband, are principally these:

First, that she be a helper vnto him.

Secondly, that she be obedient vnto him, &c. These speciall duties are partly touched before, and partly afterwards.

As loue matrimoniall is greatly allowed of God, and much commended of all good men, as an ordinate, holy, and godly loue: so contrariwise hatred, dissention, strife, debate, vnquietnesse and frowardnes in marriage, highly displeaseth God, and much griueth all good and godly men.

And therefore the diuell, the enemy of all vnitie, concord and agreement, laboureth by all meanes he can (speciall at the first comming of the married folkes to dwell together) to sow dissention, and discord, and to cause them not to agree, but to dislike one of the other;
against

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against whome they must diligently watch, by seruent and earnest prayer to God, that the Diuell preuaile not against them, by such too early disagreement. For as twoo boords, if at the first they be not well coupled and ioyned together, are neuer fastned right afterwards, but if the first coupling & ioyning together be good, then can there afterward no violence driue the boordes asunder: yea, the whole boord doth sooner breake, then the glewing of them together: Euen so, the Husband and Wife must be very carefull and diligent, that theyr first cohabitation and dwelling together, be louing, delectable, & friendly, and not separated through any spightfull contention or discord, so shall the whole estate of theyr Marriage bee more comfortable, and prosper the better so long as they shall liue.

*The best
pollicie in
marriage,
is to begin
well.*

And though there happen to arise any, sparke of discord betwixt them, yet let them beware, that at the last there bee not too much displeasure, disdaine, and inconuenience kindled thereby.

For, if at the first dwelling together, there shall fall out such vntowardnesse, and vncomely discorde, then will it now and then be breacking out. Euen as it fareth with great wounds, and broken legges or armes, which seldome are so thoroughly healed, but sometimes they haue paine at the change of the weather: so likewise, if married folkes behaue themselues thus vntowardly

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wardly and vnhoneſtly, the one towards the other at the firſt, and if iarres and diſcord be once begunne between them, the olde canker of hatred will breede againe, though it be ſcaled afterward. Let the one therefore learne betime to be acquainted with the nature and condition of the other, and to apply themſelues according to the ſame, in as much as they muſt needs dwell together, one to enioy another, and the one to liue & die with the other, & ſo ſtedfaſtly & vnfaignedly to loue one the other, that neither of them haue any thing ſo deare, which they can not be content to giue and beſtow one vpo the other: yea euen their owne life, if need require.

And therefore husbands and wiues muſt euen at the beginning of their marriage, giue their diligence, that all iniuries & offences may be auoided, for tender and ſoft loue is ſoone diſſolued and broken.

So that this new loue and coniunction of the minde, muſt be nourished, with benigne, ſweet, and gentle conuerſation, vntill it be ſo increaſed and faſtned, that no great ſtorme be able to diſſolue and breake it. And all ſuſpition muſt be at all times, but eſpecially at the beginning of matrimony, eſchewed and ſhunned, leſt they ſhould firſt begin to hate, or euer they begin to loue: yea, and they muſt beware they doe not ſaine any ſuſpition, nor conceiue it of any light occasions and coniectures; for vnto ſuch, they in no wiſe muſt giue care, although there

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there were some shewe and great apparance of likelyhood.

And this will be a good meanes to effect and worke this; Namely, if they accustome themselves to speake kindly, and cheerefully one to the other. For as the ancient Counsellors of King *Salomon*, gaue wise aduise and countell vnto *Rehoboam* King of Israell, to the ende that he might winne the loue & good liking of the people: *Speake kindly vnto them* (saide they) *and they will serue thee for euer after*; which Counsell not being followed, great inconuenience and mischief after befell vnto him. Euen so likewise, if the Husband be desirous to procure the loue of his Wife, and to winne her to God; or if the Wife bee desirous, and would also procure the loue of her Husband, and winne him to God, then they must draw on one another with sweet and gentle words of loue, speaking kindly one to another; Because *Gentle words doe pacifie Anger*, as water quencheth Fire. But if they shall vse Taunts, or wordes of reproach and despight one against another, much hurt then may ensue thereof: *For a little Leauen sowreth the whole lump*. And therefore let them vse to giue one to the other, their dutyfull Names and Titles, and to eschew and shunne the contrary. For example, like as the spightfull Iewes, which hated the Lorde *IESVS*, would not vouchsafe to giue him his name when they talked of him, or with him, but to shewe their ytter dislike of him, they vsed

1.Km:12.

7.8.&c.

Judg.19.3

Pro.15.1.

Gal. 5.9.

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used to say; *Is this hee? or, Art thou hee that wilt doe such a thing? Is not this hee? &c.* Againe, *Ioh. 7. 11. Whether will hee goe, that wee shall not finde him?* they would not say, is not this *IESVS CHRIST?* *15. 33.* or the Sonne of *GOD?* but they used a most despightfull kinde of speaking, which did bewray abundance of malice, that was hidden in their hearts; Euen so it sometimes falleth out betwixt the husband and the wife: betwixt the father and the sonne, betwixt the maister and the seruant, &c. that they could speake dutifully one to another, but Contempt, and Disdaine, Anger and Malice, will not suffer the one to affoord vnto the other, their due names and titles, least they should bee put in minde of those Duties, which those Names require. Whereout Sathan sucketh no small aduantage, wheras many times the very name of Husband, or Wife, Father. or Sonne, Maister, or Seruant, &c. doeth greatly help to perswade the mind, and to winne the affection; Yea, the very mentioning of these names, doth oftentimes leaue a print of Duty behinde in the Conscience.

Husbands must not forget this point; namely, that it is not sufficient for them to declare and outwardly make a shewe of a good Life, in wordes and precepts onely, but also in life, and deede; So that two things are very necessary for them to rule withall: to witte, Wisedome, and Example, and that they themselues fulfill the thing that they command to bee done. The life

and outward conuersation of a man, whether it be good or euill, doth not onely perswade, but also constraîne and inforce. We doe see how mighty and auailable, this, or the like exhortation of a Captaine is, in the time of Warre and battell; Oh my Souldiers, doe that yee shall see mee doe: the which contempt of Death in the Captaine, doth so creepe through the whole Host, that there is not one, be he neuer so feeble and weak-hearted, that doth esteem his life, for the which hee perceiueth that his Captaine careth so little. Thus did *CHRIST*, with his Apostles and Martyrs, drawe the worlde vnto the Christian Faith: *Leuiticus 11.44. and 29.2. and 20.7. and 21.8. Iohn 13.15. Phil. 3.17.1. Tim. 1.16.2. Thessal. 2.9.* For, as they liued, so they spake, and as they spake, so they liued.

Therefore, if the Husband would haue his wife to be temperate, quiet, chaste, painefull in her calling, religious, &c. Then he must be carefull that hee bee not distemperate, vnquiet, no whore-monger, nor carelesse in his calling, nor irreligious, &c. So that if hee commaund any thing to be done, hee must looke that hee deny not to do the same himselfe, and so shall his wife and Family obey the same, and be the more readier, and willinger to doe it, being both honest and lawfull to be done.

Gen. 22. 11. The very name of a Wife, is like the Angell which stayed *Abraham's* hand, when the stroke was comming. If *David*, because hee could not

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not expresse the commoditie and comfort of
vnitie and brotherly loue, was faine to say: *Oh*
how good and ioyfull a thing it is, for Brethren to
dwell together in Vnitie? Then let Husbands *Psal. 133.*
weigh and consider, how harsh and bitter a
thing it is, for them and their wiues to dwell to
gether in enmitie and strife. For the first yeare
after marriage, God would not haue the Hus-
band goe to warre with his enemies, to the end
that hee and his wife might learne to know one *Leu. 24. 3*
anothers conditions and qualities, and so after-
wards liue in godly peace, and not warre one
with another: and therefore God gaue a law,
and appointed that the new married Husband
that yeare should stay at home, and settle his
loue, that he might not warre & iarre after: for
the *G O D* of peace dwelleth not in the house
of war. As a kingdome cannot stand if it be diui-
ded; so a house cannot stand, if it be diuided: for
strife is like a fire, which leaues nothing but dust
Smoke and Ashes behinde it. Wee reade in the
scriptures, of masters that strook their seruants,
but neuer of any that strooke his wife, but rebu-
ked her. *Lot* was drunke when hee lay with his
daughters in stead of a wife: and so is he which
strieth his wife in steade of his seruants. The *Gen. 19.*
law sheweth how a bondman should bee cor- *33.*
rected: the wife is like a Iudge, which is ioy-
ned in commissi on with her husband to correct
other. Wilt thou strike one in his owne house?
no more shouldst thou strike thy Wife in her
house.

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- house. She is come to thee as to a Sanctuary, to defende her from hurt: and canst thou hurt her thy selfe? Therefore *Abraham* saide to *Lot*; *Are wee not Brethren?* that is, May brethren iarre? but they may say, *Are we not one*, can one chide with himselfe? can one fight with himselfe? He is a bad Hoast that welcomes his guest with stripes. Doth a King trample on his crowne?
- Gen. 18. 3* *Pro. 12. 4* *Salomon* calleth the Wife, *The crowne of her Husband*: Therefore he which woundeth her, woundeth his owne honour: Shee is a free Citizen in thine House, and hath taken the Peace of thee, the first day of her marriage, to hold thy hands till she release thee againe. *Adam* saith of his Spouse, *This is Flesh, of my flesh. But no Man* (saith *Paul*) *ever hated his owne flesh*. So then, if a man aske whether he might strike his wife? *God* saith *Nay*: Thou mayst not hate thy wife: For no man hateth his owne flesh; shewing that he should not come neare blowes, but thinke his wrath too much.
- Gen 2. 23*
Eph. 5. 29

Some Husbands are wont to say, that they will rule their Wiues whatsoeuer they bee, or howsoeuer they came by them, and that it is in the hand and power of the husband, what, and of what qualities and conditions shee shall bee. True it is that a great part of this doth rest and lie in the husband, so that hee vnderstand as hee ought to doe. that marriage is the supreme and most excellent part of all Amitie and Friendship: and that it farre differeth from Tyranny,

the

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the which doth compell men to obey. Truly it may force the bodie, but not the will, in the which all loue and amitie dooth consist and stand: the which, if it be drawne and forced, doth resist and bowe like a Palme tree to the contrary part. And the husband may assure himselfe, that there cannot be any quiet marriage or vnitie, where hee and his wife doo not agree in will and minde: the which two, are the beginning and seat of all amitie and friendship. And such husbands as do bragge, and thinke themselves able to rule, and ouer-rule their wiues: by that time they haue proceeded and gone a little further, they shall well feele and perceiue themselves to be beguiled, and finde that thing to be most hard and intricate, the which to be done, they esteemed most light and easie.

Some Hus bands there be, that through euill and rough handling, and in threatning of their Wiues, haue and vse them not as wiues, but as their seruants. And yet surely they are but very fooles, that iudge and thinke matrimony to be a dominion. For such as would be feared, doe afterwards pittiously Lament and complain, that they can finde no loue in their wiues, whose loue and amity through their owne cruelty and hard dealing, they haue turned into hatred. And whereas at the beginning, they gloried and cracked thus cruelly that they were their wiues maisters, they haue now purchased

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vnto themselues a most miserable and lamentable life in time to come; All loue and pleasure being now cast aside, and compassed with feare and suspition, hatred, and sorrowe.

Surely, if a Husband, (as Nature, Reason, and the holy Scriptures doe witnesse) bee the head ouer his Wife, and *GOD* theyr Father: there ought to be betweene them such society and fellowship; yea, and greater then is betweene the Father and the Sonne; and not such as is betweene the Maister and the Seruant.

And amongst many reasons that may be vsed, to perswade the Husband and wife to liue together, louingly, quietly, and Christianlie, this is not the least; Namely, that neyther of them is certaine how long they shall liue together: and then the partie that ouer-liueth, and purposeth to Marrie againe, hauing beene churlish, forward, &c. with his former Wife; or shee with her first Husband: Theyr so hard dealing one with the other before, being knowne: will (no doubt be an occasion) that they shall not speed, and match so well as otherwise they might, if they had behaued themselues, peaceable and dutifully in their first Marriage.

What



What the dutie of of a VVife
is toward her Husband.



His Duty is comprehended
in these points;

First, that shee reuerence
her husband.

Secondly, that shee sub-
mit herselfe, and be obedi-
ent vnto him.

And lastly, that she do not weare gorgeous ap-
parell, beyond her degree and place, but that
her Attire be comely and sober, according to
her calling.

The first point is prooued by the Apostles,
Peter and *Paul*; who set forth the Wiues duties
to their Husbands, commaunding them to bee
obedient vnto the, although they be prophane
and irreligious, yea, that they ought to doe it so
much the more, that by their honest life and
conuersation, they might winne them to the o-
bedience of the Lord.

1. Pet. 3. 1

Eph. 5. 22

Col. 3. 18.

1. Cor. 7. 2

Now for so much as the Apostle would haue
Christian wiues, that are matched with vngod-
ly Husbands, and such as (are not yet) good

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Christians to reuerence and obey them : much more they should shew themselves thankfull to God, and willingly, and dutifully performe this obedience and subiection, when they are coupled in marriage, with godly, wise, discreet, learned, gentle, louing, quiet, patient, honest, and thrifty husbands. And therefore they ought euermore to reuerence them, and to endeauour with true obedience and loue to serue them; to be loth in any wise to offend them, yea, rather to be carefull & diligent to please them, that their soule may blesse them.

*Wives
must be
seruiceable
and obedi-
ent vnto
their hus-
bands, and
stand in a
reuerend
awe of
them.*

Eph. 5. 24.

And if at any time it shall happen, that the wife shal anger or displease her husband, by doing or speaking any thing that shall grieue him, shee ought neuer to rest vntil shee hath pacified him, and gotten his fauour againe. And if hee shall chaunce to blame her without a cause, and for that which shee could not helpe or remedy, (which thing sometimes happeneth euen of the best men) yet shee must beare it patiently, and giue him no vncomely or vnkinde words for it; but euermore looke vpon him (with a louing and cheerefull countenance; And so rather let her take the fault vpon her, then seeme to be displeased.

*Cheerfull
in counte-
nance.*

Let her be alwaies merry and cheerfull in his company, but yet not with too much lightnes. Shee must beware in any wise of swelling, pouting, lowring; or frowning; for that is a token of a cruell, and vnloving heart, except it bee in respect

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respect of sinne, or in time of sicknesse. Shee may not be sorrowfull for any aduersitie that God sendeth : but must alwaies be carefull that nothing be spilt, or go to waight, through her negligence. In any wise she must be quicke *Gen. 27. 9.* and cleanelly about her husbands meate and drinke, preparing him the same according to his diet in due season. Let her shew her selfe in word and deed, wise, humble, courteous, gentle, and louing towards her husband, and also towards such as hee doth loue; and then shall she leade a blessed life. Let her shew her selfe not only to loue no man so well as her husband, but also to loue none other at all, but him, vnlesse it be for her husbands sake, and the Lords.

Wherefore let the wise remember, that (as *Gen. 2. 23.* the Scripture reporteth) she is one body with *24.* her husband; so that she ought to loue him none *Math.* otherwise then her selfe : for this is the greatest *19. 5.* vertue of a married woman, this is the thing *1. Cor. 6.* that wedlocke signifieth and commandeth, that *16.* the wife should reckon, to haue her husband for *Eph. 5.* both father, mother, brother, and sister, like as *31.*

Adam was vnto *Eue*; and as the most noble and *How the* chaste woman *Andromache* said her husband *wife ought* *Hector* was vnto her : *to behaue*

<i>Thou art vnto me both father and mother,</i>	<i>her selfe</i>
<i>Mine owne deare husband, and well beloued vnto her</i>	<i>husband.</i>
<i>brother.</i>	

And if it be true that men doe say, that friendship maketh one heart of two : much more truly

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truely and effectually ought wedlocke to doe the same, which far passeth all manner both of friendship and kindred. Therefore it is not said, marriage doth make one man, or one minde, or one body of two, but cleerely one person; wherefore matrimonie requireth a greater dutie of the husband towards his wife, and the wife towards her husband, then otherwise they are bound to shew to their parents. The A-

- Rom. 12.5* possle biddeth, *To reioyce with them that reioyce, and weepe with them that weepe.* With whom should the wife reioyce, rather then with her louing husband? or with whom should she weepe and mourne, rather then with her owne flesh? *I will not leaue thee*, saith *Elisba*: to *Eliab*: so she should say, I will neuer leaue him till death. *Beare one anothers burthen* (saith *Paul*) Who shall beare one anothers burthen, if the wife do not beare the Husbands burthen?
- 1. King. 21.5.* Wicked *Iezabel* comforted her husband in his sicknesse: and *Ieroboams* wife sought for his health, though she was as bad as he. God did not bid *Sarah* leaue her father and countrie, as *Gen. 12.1.* he did bid her husband, yet because he bad *Abraham* leaue his, shee left hers too: shewing, that shee was content not onely to be his play-fellow, but his yoke-fellow too. Beside a yoke-fellow, she is called a Helper, to helpe him in his labours, to helpe him in his troubles, to help him in his sicknesse, like a woman Physition, sometime with her strength, & sometime with her

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her counsell. For as sometime God confoundeth the wise by the foolish, and the strong by the weake; so sometimes he teacheth the wise by the foolish, & helpeth the strong by the weake. Therefore *Peter* saith, *Husbands are wonne by the conversations of their wives*. As if he should say, sometime the weaker vessell is the stronger vessell; *Abraham* may take counsell of *Sarah*, as *Naamon* was aduised by his seruant. The *Shunamites* counsell made her husband receiue a Prophet into his house: and *Hesters* counsell made her husband spare the Church of the Iewes: so some haue beene better helpe to their husbands, then their husbands haue bin to them: for it pleaseth God to prouoke the wise with the foolish, as hee did the Iewes with the Gentiles. Beside a helper, she is called a Comforter too: and therefore the man is bid to reioyce in his wife: which is as much to say, that wives must be the reioycing of their husbands, euen like *Dauids* harpe to comfort *Saal*: A good wife therefore is knowne, when her words, and deeds, and countenance, are such as her husband loueth. She must not examine whether he be wise or simple, but that she is his wife, and therefore beeing bound shee must obey: as *Abigail* loued her husband, though hee were a foole, churlish, and euill conditioned. For the wife is as much despised for taking rule ouer her husband, as hee for yeelding it vnto her. Therefore one saith, that a mankind woman is

1. Cor.

1. 27.

1. Pet.

3. 1.

2. King.

5. 3.

Eccl. 4. 9.

Hest. 7. 3.

Deut. 32.

21.

Rom. 10.

19.

Prov. 5.

18. 19.

1. Sam.

16. 23.

1. Sam.

25. 3.

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a monster, that is, halfe a woman, and halfe a man. It becometh not the mistres to be maister, no more then it becommeth the maister to be mistresse: but both must saile with their owne wind, and both keepe their standing.

Gen. 38.4. Lastly, wee call the wife *Hus-wife*, that is,
Gen. 33.1. house-wife, not a street-wife, one that gaddeth
Why wines vp and downe, like *Thamar*: nor a field wife,
are called like *Dinah*: but a house-wife: to shew that a
huswives. good wife keepe her house: and therefore *Paul*
Ti. 2.5. biddeth *Titus* to exhort women that they be
chaste, and keeping at home: presently after
Christ, he saith, *keeping at home*, as though home
were Chastities keeper. And therefore *Salomon*

Pro. 7.12. depainting, and describing the qualities of a
whore, setteth her at the doore, now sitting vp-
on her stall, now walking in the streets, now loo-
king out of the window, like curled *Iezabel*, as if
she held forth the glasse of temptation, for vani-
tie to gaze vpon. But chastitie careth to please
but one, and therefore she keepe her closet as
if she were still at prayer.

2. King.
30. The Angell asked *Abraham*, where is thy
Gen. 18.9. wife? *Abraham* answered: *Shee is in the Tent*.
The Ange'l knew where shee was, but hee as-
ked, that he might see how women in old time
did keepe their tents and houses. It is recorded
2. King. 4. of the *Shunamite*, that she did aske her husband
22. leaue to go vnto the Prophet, though she went
to a Prophet, and went of a good errand, and
for his cause, as much as her owne, yet shee
thought

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thought it not meet to goe farre abroad without her husbands leaue.

The second point is, that wiues submit themselves, and be obedient vnto their own husbands as to the Lord, because the husband is by Gods ordinance, the wiues head, that is, her defender teacher, & comforter: and therefore she oweth her subiection to him, like as the Church doth to Christ: and because the example of *Sarah*, the mother of the faithfull, which obeyed *Abraham* and called him Lord, moueth them thereunto. This point is partly handled before in the first point, as also in the duty of the husband to the wife. As the Church should depend vpon the wisdom, discretion and wil of Christ, and not follow what it selfe listeth: so must the wife also submit and apply her selfe to the discretion and will of her husband: euen as the gouernement and conduct of euery thing resteth in the head, not in the body. *Moses* writeth, that the Serpent was wise aboue all beastes in the field, and that hee did declare in assaulting the woman, that when hee had seduced her, she might also seduce and deceiue her husband. Saint *Paul* noting this, among other the causes of the womans subiection, doth sufficiently shew, that for the auoiding of the like incōueniences, it is Gods will that she should be subiect to her husband, so that she shall haue no other discretion or will, but what may depend vpon her head. The Lord also by *Moses* saith the same: *Thy desire*

Eph. 5.22

32.

1. Cor. 11

& *14.34.*

Gen. 18.

12.

1. Pet. 3.6

Eph. 5.14

Gen. 3.1.

1. Tim. 2.

14.

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desire shall bee subiect to thy Husband, and hee shall rule over thee. This dominion over the Wiues will, doth manifestly appeare in this, that God
Nu. 30. 7. in old time ordained, that if the woman had vowed any thing vnto God, it should notwithstanding rest in her husband to disauow it: so much is the wiues will subiect to her husband. Yet it is not meant, that the wife should not employ her knowledge and discretion which God hath giuen her, in the helpe, and for the good of her husband: but alwayas it must bee with condition to submit herselfe vnto him, acknowledging him to bee her head; that finally they may so agree in one, as the coniunction of marriage doth require. Yet as when in a Lute or other musicall instrument, two strings, concurring in one tune, the sound neuerthelesse is imputed to the strongest and highest: so in a well ordered household, there must bee a communication, and consent of counsell and will betweene the husband and the wife; yet such, as the counsell and commaundement may rest in the husband. True it is that some women are wiser and more discreet then theyr husbands: as *Abigail* the wife of *Nabal*, and others. Where-
Pro. 14. 1. vpon *Solomon* saith: *A wise woman buildeth up*
& 18. 22. *the house: and blessed is the man that hath a*
& 19. 14. *discreete wife.* Yet still a great part of the discretion of such women shall rest in acknowledging their husbands to bee their heads, and so vsing the graces that they haue receiued of
the

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the Lord, that their Husbands may be honored, not contemned, eyther of them or of others: which falleth out contrarie, when the Wife will seeme wiser then her Husband. So that this modestie and Gouvernment ought to be in a Wife: Namely, that shee should seeldome speake, but to her Husband, or by her Husband. And as the voyce of him that soundeth a Trumpet, is not so lowde, as the sound that it yeeldeth: So is the wisdom and word of a woman, of greater vertue and efficacie, when all that shee knoweth; and can doe, is, as if it were saide and done by her Husband. The obedience that the wife oweth to her Husband, dependeth vpon this subiection of her will and wisdom vnto him. As 1. Pet. 3. 6. Ephes. 5. 33. Ester, 1. 12. So that women may not prouoke their Husbands by disobedience, in matters that may bee performed without offence to God: neither presume ouer them, eyther in kindred or wealth, or obstinately to refuse in a matter that may trouble household peace and quiet. For disobedience, begetteth contempt of the Husband, and contempt wrath, and is many times the cause of troubles betweene the man & the wife. If the obedience importeth any difficultie, shee may for her excuse gently propound the same: yet vpon condition to obey (in case the Husband should persist in his intent) so long as the discommoditie importeth no wickednesse. For it is better to continue peace by obedience, then to breake it
by

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by resistance. And indeed it is naturall in the members to obey the conduct and gouernement of the head. Yet must not this obedience so far extend, as that the husband should command any thing contrary to her honour, credit, and saluation, but as it is comely in the Lord: Col. .16. Ephes. 5. 12. Therefore, as it were a monstrous matter, & the meanes to ouerthrow the person, that the body should in refusing all subiection & obedience to the head, take vpon it to guide it selfe, and to command the head: so were it for the wife to rebell against the husband.

Let her then beware of disordering and peruertering the course which God in his wisdom hath established: and with all let her vnderstand, that going about it, she riseth not so much against her husband, as against G O D: and that it is her good and honor to obey God, in her subiection & obedience to her husband. If in the practise of this dutie, she finde any difficultie or trouble, through the inconsiderate course of her husband, or otherwise; let her remember, that the same proceedeth not of the order established by the Lorde, but through some sin afterward crept in, which hath mixed gall among the honie of the subiection and obedience that the woman should haue enjoyed in that estate, wherein, together with *Adam*, shee was created after the Image of God. And so let her humble her selfe in the sight of God,
and

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and be well assured that her subiection and obedience is acceptable vnto him: and that the more that the image of God is restored in her, and her husband, through the generation of the holy Ghost, the lesse difficultie shee shall finde in that subiection and obedience, as many in their marriage haue in deed tried, to their great contentment and consolation.

Further, there is a certaine discretion and desire required of women to please the nature, inclinations, and manners of their husbands, so long as the same import no wickednesse. For as the looking-glasse, howsoeuer faire & beautifully adorned, is nothing worth, if it shew that countenance sad which is pleasant: or the same pleasant, that is sad: So the woman deserueth no commendation, that (as it were) contrary-ing her husband, when he is merry, sheweth her selfe sad, or in sadnesse vttereth her mirth. For as men should obey the lawes of their Cities, so women the manners of their husbands. To some women a becke of her husband is sufficient to declare that there is somewhat amisse, that displeaseth him, and specially if shee beare her husband any reuerence. For an honest Matron hath no neede of any greater staffe, but of one word, or one fowre countenance. Moreover a modest and chaste woman that loueth her Husband, must also loue her house, as remembering that the Husband that loueth his wife, cannot so well like of the sight of any

rapestry, as to see his wife in his house. For the woman that gaddeth from house to house to prate, confoundeth her selfe, her husband and familie: Tirus 2. 5. But there are foure reasons why the Woman is to goe abroade. First, to come to holy meetings, according to the duty of godlinesse. The second, to visite such as stand in neede, as the duty of loue and charitie doth require. The third, for employment and provision in household affaires, committed to her charge. And lastly, with her husband, when hee shall require her, Gen. 20. 1. & c. The euill and vnquiet life that some Women haue, and passe with their Husbands, is not so much for that, they commit with, and in their persons, as it is for that, they speake with their tongues. If the wife would keepe silence when her husband beginneth to chide, he should not haue so vnquiet Dinners, neither shee thr woorse supper. Which surely is not so: for at the same time that the Husband beginneth to vtter his grieffe, the wife beginneth to scold and chafe, whereof doth follow, that now and then most vnnaturally, they come to handy-gripes, more Beast-like, then Christian-like: which their so doing, is both a great shame, and foule discreditt to them both. The best meanes therefore that a wife can vse to obtaine, and maintaine the loue and godli-king of her Husband, is to bee silent, obedient, peaceable, patient, studious to appease his choler if he be angry, painefull and diligent in looking

The wife must keepe a good Tongue.

When the wife doth hold her peace, she keepe the peace.

The cause of domesticall combats.

Silence becommeth a Woman.

of Household Government.

to her businesse, to be solitary and honest. The chiefe and speciall cause, why most women doe faile (in not performing this duty to their Husbands is, because they be ignorant of the Word of God, which teacheth the same, and all other duties: and therefore their soules and Consciencences, (not being brought into subiection) to God and his word, they can neuer vntill then, yeeld and performe true subiection and obedience to their husbands, & behaue themselves for euery way, as Christian wiues are in duty bound to do. But if wiues be not so dutifull, seruiceable and subiect to their husbands, as in conscience they ought; the onely cause thereof, for the most part is, the want and neglect, of the wise, discret, and good gouernment that should bee in the Husbands: besides the want of good example, that they should giue vnto their Wiues, both in word and deed.

Lacke of knowledge of Gods Word, is the principall cause why wiues do not their duties to their husbands.

For, as the common saying is; Such a Husband, such a Wife. For so much as marriage maketh of two persons one; therefore, the liue of the husband and wife may the betrer be kept and increased, and so continued, if they remember the duties last spoken of, as also not forget three points following.

1. They must be of one heart, will, and mind, and neither to vpbraide, or cast the other in the Teeth with their wants and imperfections any wayes, or to pride themselves in their gifts: but either the one to endeouour to supply the others

One heart and will.

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wants, that so they both helping, & doing their best together, may be one perfect body.

*How the
loue, faith-
fulness, and
dure of
married
folkes may
be kept &
increased.*

22. It doth greatly increase Loue, when the one faithfully serueth the other: when in things concerning marriage, the one hideth no secret nor priuities from the other, & the one doth not vnder or publish the frailties, or infirmities of the other; and when of all that euer they obtain or get, they haue but one common purse together; the one locking vp nothing from the other: and also when the one is faithfull to the other, in all businesse and affaires.

Likewise, when the one hearketh to the other, and when the one thinketh not scorne of the other: and when in matters concerning the gouernement of the House, the one will be counsellled and aduised by the other; the one of them being alwayes louing, kinde, courteous, plain, and gentle vnto the other; in words, manners, and deeds.

23. Let the one learne euer to be obsequious, diligent, and seruiceable to the other in all honest things. And this will the sooner come to

*They must
secretly
keepe no e-
uill will in
their
minds, but
tell their
griefe.*

passer: if the one obserue and marke what thing the other can away withal, or cannot away with all: and what pleaseth or displeaseth them: and so from thence-foorth to doe the one, and to leaue the other vndone. And if one of them be angry, and offended with the other, then let the (party griued open and make knowne vnto the other) their griefe in due time, and with discre-

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discretion. For the longer a displeasure, or euill wil rages in secret, the worse wil be the discord. And this must be obserued, that it be done in a fit and convenient time: because there is some season in the which, if griefes were shewed, it should make great debate. And if the wife should goe about to tell or admonish her Husband, when he is out of patience, or moued with Anger, it should then be no fit time to talk with him. Therefore *Abigail*, perceiuing *Nabal* her husband to be drunk, would not speake to him vntill the morning. Both the husband and wife must remember, that the one be not so offended and displeased with the manners of the other, that they should thereupon, forsake the company one of the other: For that were like to one that being stung with the *Bees*, would therefore forsake the hony.

And therefore no man may put away his wife for any cause, except for Whoredome, which must be duely prooued before a lawfull iudge.. But all godly and faithfull married folkes are to commend their state and marriage to *GOD*, by humble and feruent prayer, that he for his beloved sonnes sake, would so blesse them and their mariage, that they may so Christianly and dutifully agree betweene themselues, that they may haue no cause of any separatiō or diuorcement. For like as all manner of medicines (& specially they that goe nighest death, as to cut off whole members, &c.) are very loathsome and terrible:

1. Sa. 25.

36. 37.

1. Cor. 7.

10. 11. 12

13. 14. 25

26.

Mat. 19.

6.

Mat. 17.

9. & 5. 33

Luk. 26.

18.

even so is Diuorcement indeede a medicine, but a perillous and terrible Medicine. Therefore euery good Christian Husband and Wife, ought with all care and heedfulnes, so to liue in Marriage, that they haue no neede of such a Medicine. As the holy Scripture maketh mention of many wiues & women, that were wicked and vngodly, as partly may be seene by these Quotations, *1. King: 1.2. Prov. 22.9. and 22.14. and 25.24. and 27.15. Eccles: 7.28.30.* So contrariwise, the same sacred Scripture also commendeth vnto vs, many Women that haue beene deuout, religious, and vertuous; as partly is manifest, by that which hath bene already saide: and also by these places of Scripture, *Ruth. 2.11. Sam. 25.3. Prov. 14.1. and 32.10. Mat: 28.1.8.9.10. Luke. 8.2.3. and 23.5. 56. Acts. 1.14. and 17.4. and 9.3. 39.2. John 1.2. Timoth. 1.5.*

And whosoever shall obserue it, in the reading of the Worde of God, shall finde that it speaketh of the praise of as many; and mo good Women, then Men. Yea, and I am perswaded, that if at this day, a due suruey should be taken of all Men and Women, throughout his Maiesties dominions, there would be found in number, moe women that are faithfull, religious, and vertuous then men.

The Wife ought to obey her husband in all things that be honest, and agreeable to Gods word.

Now, if a Wife be desirous to know how far she is bound to obey her Husband: the Apostle resolue this doubt; where he saith, *Ephes. 5.22.* Saying, *Wives, Submitte your selues vnto your Hus-*

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Husbands, as to the Lord. As if hee had sayde:
 Wiues cannot be disobedient to their husbands
 but they must resist God also, who is the author
 of this subiection: and that they must regard
 their husbands will, as the Lords will. But yet
 withall, as the Lord commandeth that which is
 good and right: so shee should obey her hus-
 band in good and right, or else shee doth not
 obey him as the Lord, but as the tempter. The
 first subiection of the woman beganne at sinne.
 For when *G O D* cursed her, for seducing her
 Husband, when the Serpent had deceiued her,
 hee sayde, *Hee shall haue authoritie ouer thee.* *Gen. 3. 16*
 And therefore as the Man named all other crea-
 tures, in signe that they should bee subiect to
 him, as a seruant which cometh when his ma-
 ster calleth him by his name: So hee did name *Hest. 1.*
 the Woman also, in token that shee should bee *20. 22.*
 subiect to him likewise. And therefore *Assue. Numb. 30*
rus made a lawe, that euery man should beare *7. 8. 9.*
 rule in his owne house, and not the woman. *Be. 1. Pet. 3.*
 cause shee sinned first, therefore shee is humbled *6.*
 most: and euer since, the daughters of *Sarah*
 are bound to call her husbands Lord, as *Sarah* *It is a spe-*
 called her husband: that is, to take them for *ciall dutie*
 heads and gouernours. *of a Mo-*
 Amongst the particular duties that a Christi- *ther to*
 an wife ought to performe in her Family, this *gine her*
 is one: namely, that shee nurse her owne chil- *children*
 dren: which to omit, and to put them foorth to *sucke, her*
 nursing, is both against the law of nature, and *selfe.*
also

also against the will of God. Besides, it is hurtfull, both for the childe's body, and also for his wit; and lastly, it is hurtfull to the mother herselfe, and it is an occasion that shee falleth into much sicknesse thereby.

First, Nature giueth milke to the woman for none other end, but that shee should bestow it vpon her childe. Wee see by experience, that euery Beast, and euery Fowle, is nourished and bred of the same that did beare it: Onely some women loue to be Mothers, but not Nurses. As therefore euery Tree doth cherish and nourish that which it bringeth forth: Euen so also, it becommeth naturall Mothers, to nourish their children with their owne milke.

Secondly, the Examples of the Scriptures are many, that proue this. As *Sarah*, who nursed *Isaack*, though shee were a Princessse; and therefore, (able enough to haue had others) to haue taken that paines. Though she was a beautiful woman, and of great years, yet she herselfe nursed, and gave sucke to her sonne.

Also *Anna*, vnto whom the holy Ghost hath left it recorded (as a commendation,) that shee nursed her owne sonne *Samuell*.

So when God chose a Nurse for *Moses*, hee let the Hand-maide of *Pharaohs* Daughter to be his mother; as though *GOD* would haue none to nurse him, but his mother. Likewise when the Sonne of *GOD* was borne, his Father thought non fit to be his nurse, but the blessed virgin his

1. Tim. 5.
10.

Gen. 22. 7

1. Sa. 1. 23

Exod. 8.

Cant. 8. 1.

Psal. 22. 9

Mat. 2.

4.

Luk. 2. 7.

2.

of Household Government.

mother. It is a commendation of a good woman, and set downe in the first place as a principall good worke in a widow that is well reported of, if shee haue nursed her children. And therefore such as refuse thus to doe, may well and fitly be called nice and vnnaturall mothers: yea, in so doing they make themselues but half-mothers, & so breake the holy bond of nature, in locking vp their breasts from their children, and deliuering them forth like the Cuckoo, to be hatched in the sparrowes nest.

Thirdly, the childrens bodies be commonly so affected, as the milke is which they receiue. Now, if the Nurse be of an euill complexion, as she is affected in her body, or in her minde, or hath some hidden disease, the childe sucking of her breast must needs take part with her. And if that be true which the learned doe say, that the temperature of the mind followes the constitution of the body, needs must it be, that if the nurse be of a naughtie nature, the childe must take thereafter. Yet if it be so that the nurse be of a good complexion, and of an honest behauiour: (whereas contrariwise, Maidens that haue made a scape, are commonly called to be Nurses) yet can it not be, but that the mothers milke should be much more naturall for the child, then the milke of a stranger. As by experience, let a man be long accustomed to one kinde of drinke, if the same man change his ayre, and his drinke, he is like to mislike it,

as

1. Tim.

5. 10.

A godly Forme

as the Egges of a Henne are altered vnder a Hawke. Neuerthelesse, such women as be oppressed with infirmities, diseases, want of milke, or other iust and lawfull causes, are to be dispensed withall. But, whose breasts haue this perpetuall drought? Forsooth, it is like the gowte, no Beggars may haue it, but Cittizens or Gentlewomen. In the 9. of *Hosea*, verse 14. drie breasts are named for a curse. What a lamentable hap haue Gentlewomen to light vpon this curse, more then others? Sure, if theyr Breasts be drie (as they say they are) they should Fast and pray together, that this curse might be removed from them.

And lastly, that it is hurtfull to the Mothers themselves, both Physitians can tell; and some Women full oft haue felt, when they haue beene troubled with sore Breasts: besides other diseases that happen to them, through plentie of Milke.

The Wife is further to remember, that GOD hath giuen her two Breasts; not that she should employ & vse them for a shewe, or of ostentation, but in the seruice of God, and to be a helpe to her Husband, in suckling the childe commo to them both. Experience teacheth, that God conuerteth the Mothers blood into the Milke, wherewith the Childe is nursed in her wombe. Hee bringeth it into the Breasts, furnished with Nipples; conuenient to minister the warme milke vnto the Childe: whom he endueth with indu-

of Household Government.

Industrie to draw out the milke for his owne sustenance. The woman therefore that can suckle her childe and doth it not, but refuseth this office and dutie of a mother, declareth her selfe to be very vnthankfull to God, and (as it were) forsaketh & contemneth the fruit of her wombe. And therefore the bruite beasts lying vpon the ground, and granting not one nipple or two, but sixe or seauen to their young ones, shall rise in iudgement against these dainerie halfe-mothers, who for feare of wrinckling of their faces, or to auoid some small labour, doe refuse this so necessarie a dutie of a mother due to her children. The properties due to a married wife, are, that she haue grautie when she walketh abroad: wisdom to gouerne her house: patience to suffer her husband: loue, to breed and bring vp her children: courtesie towards her neighbours: diligence, to lay vp, and to saue such goods as are within her charge: that she be a friend of honest company, and a greater enemy of wanton and light toyed. So then, the principall dutie of the wife, is: first, to be subiect to her husband, Ephes. 5. 22. Col. 3. 18. 1. Pet. 3. 1. 2. To be chaste and shamefast, modest and silent, godly and discreet. 3. To keepe her selfe at home for the good government of her familie, and not to stray abroad without iust cause.

Here it is not to be pretermitted, but wee must say somewhat touching men and women that

Stepfathers and

Stepmothers their duties.

A godly Forme

*The Husband must
so praise
his first
Wife, and
she her first
Husband,
as it be not
done to the
offence or
reproch of
either to
the other.
Iealousie,
which is
the suspect-
ing of a-
dulterie in
the marri-
d parties,
might wis-
ly & care-
fully to be
suppressed
in both
parties,
without
apparent
matter.*

that be twise married, and so become Step-fathers and Step-mothers. Such husbands and wiues as marrie againe after the death of their first wiues, or first husbands, are carefully to remember that they do not displease their wiues, or their husbands which they now haue, by ouermuch rehearsing of their first wife, or first, husband. For the course and condition of the world is such, that husbands and wiues doe account & reckon things past better then things that be present. And the reason is, because no commoditie or felicitie is so great, but it hath some grieffe and displeasure, and also some bitternesse mingled with it: which so long as it is present griueth vs sore, but when it is once gone, it leaueth no great seeking of it selfe behind it: and for that cause we seeme to be lesse troubled with sorrowes & discomforties past, then with those that are present. Also age stealeth & commeth on a pace, which causeth both men and women to be the lesse able to sustaine and indure troubles and griefes then, than before. Therefore such men and women as be twise married, and be wise and religious, ought not to esteeme their wife, or husband which is dead, better then her or him which they enioy now aliue: remembring the common prouerbe. That we must liue by the quicke, and not by the dead: and that we must make much of that we now haue. Let the name of step-father and Step-mother, admonish and put them in minde

of Household Government.

minde of their duty towards the children of the one and the other. For Step-father and Step-mother, doth signifie a sted-father, & a sted-mother, That is; One Father and one Mother dyeth, and another succeedeth and commeth in their sted and roome. Therefore to the ende that both their loues may be settled towards the children of the one and the other, they must remember, that they are sted-Father, and sted-Mother; That is, in sted of their owne Father and Mother: And therefore they ought to loue them, to tender them, and to cherish them, as their owne Father or mother did. You must not looke vpon them like *Rehoboam*, who tolde his people, that he would be worse vnto them then his predecessor: For then the children will dislike of you, and turne from you, as his subiects did from him: but yee must come to them, as *David* came to the people, after *Sauls* death, who sayde, *Though your Maister Saul be deade, yet I will raigne ouer you*: So yee must say to them; Though your Father bee dead, or though your Mother be dead, yet I wil be a Father, or I wil be a Mother vnto you: So the Children will loue you, as much as they did their dead Father, or dead mother. For that man that is led with discretion, Reason, and consideration, will reckon himselfe and his Wife all one: And likewise, shee will account her selfe and her Husband as one. And therefore, they ought to account both the children of the one, & of the other, as com-

The very name of Stepfather and Step-mother, teacheth them their dutie.

*1. King. 12
13, 10, 21.*

*2. Sam. 2.
7.*

A godly Forme

common to them both. For if friendship make all things common among friends, insomuch, that they haue loued & fauoured their friends children as their owne, how much more effectually and perfectly ought marriage to cause the same, which is the highest degree, not onely of friendship, but also of all blood and kindred. But step-mothers doe more often offend, and faile in this dutie then men, by reason that their affections be stronger then mens, and many times ouer-rule them: and therefore they are earnestly to be admonished and warned, that they shew to those motherlesse children no Step-mothers friendship, but a right motherly kindnes. Let the step-mother aduisedly consider, that God hath ordained and appointed her (in stead of their owne mother) to be to them a right true mother, and not onely to regard them as children, but as orphan children, and that he requireth her to loue them, and to doe them good, as to her owne. What a griefe would it be to her hart, if she should know now that her owne children whom she hath borne in her owne body, should (after her death) haue a step mother that would be rigorous, churlish, and vnkinde vnto them? doubtlesse those childrens mother that dead is, had vpon her death-bed no lesse care for her children. Let her therefore alwaies haue in minde this saying of our Sauour Christ: *As you measure vnto others, so it shall be measured to you againe:* that is, as the
step-mother

of Household Government.

step-mother doth istreate the children of her
predecessor, so another wife may come after
her, and intreat her children. For he that tooke
away the first mother, and sent her, can take a-
way the second mother, and send a third, which
will not be like a stead-mother to hers, vnlesse
she be like a stead-mother to these. Verily, a
good woman will be vnto her husbands chil-
dren, that which she may heare them call her so
often, that is, Mother. For what Christian wo-
man is so farre from all humanitie and naturall
affection, that will not be moued and mitiga-
ted with this word Mother, of whom soeuer it
be spoken? and chiefly of children which can-
not flatter, but speake euē so from their heart,
as they would to their owne mother, of whom
they were borne? How sweete is the name
of friendship? how many iniuries, hatred
and displeasures doth it hide and put away?
Then how much more effectuall ought the
sweet name of mother to be, which is full of
incredible loue? Therefore euery religious and
louing wife will be mollified and moued in her
heart and minde, when she shall heare her selfe
named mother, by any of her husbands chil-
dren.

Otherwise, she shall shew her selfe to be more
vnnaturall and vnkinde, then the wilde sauage
beast: for there is no beast so outragious and
cruell, but if any other yong beast of her owne
kind sawne vpon her, she will by and by shew
kindnes

kindnes and mildnes vnto it. And shall not her Husbands children make her kinde and louing vnto them, when they call and speake vnto her, by the louing and sweete name of Mother?

As Wiues ought to goe comely, & cleanly, & handsoonly, in their apparell, so they must in any wise beware of pride, riot, or excesse therein.

3. The third and last poynt that appertayneth to the dutie of Wiues, is, that they doe not weare gorgeous and sumptuous Apparell, or broidered hayre trimmed with golde: but that after the example of holy women which trusted in God, they be sober in outward Apparell, and garnished and decked inwardly with vertues of theyr mindes; as with gentlenes, meeknes, quietnes, and chastitie; which indeed are most precious things in the sight of God.

This point is plainly spoken of by the Apostle to *Timothee*. chap: 2. vers. 10. in which place, hee so flatly condemneth both the excesse and pride of Apparell, as also the pompe, curiositie, and wantonnesse, which women vse in trimming theyr heads; by plaiting, crisping, broyding, curling, and curiously laying out, that no man can say more against it, in few wordes, then hee hath spoken to the vtter dislike thereof. For if a man should occupie himselfe, and giue liberty to his pen to write of the horrible abuse and excessive pride that many women are guilty of in this behalfe, hee should rather want Time to write, then matter to deliuer.

Pride is hateful before God & man: be not therefore proud, for thou art but dust and ashes.

Therefore, such Women as will not reforme themselves, wee leaue them to the Lorde; who (no doubt will, in his appointed time, not onely seuerely

of Household Government.

seuerely punish them, but also their Husbands for suffering this great wickednes and dissolutenes in their Wiues, as hee did the Iewes for the same sinne, as plainly may be seene, in Esay, 3. 16.&c.

For so it falleth out, according to the common prouerbe; That pride goeth before, and shame and destruction commeth after. And on *Pro. 16.* the contrary part, wee hope that such women as *18.* be true professors of *CHRIST* and his religion, will both attire & dresse their heads so decently, and also content themselves with such comely Apparell, as best beseemeth their calling and degree; So as by their good example, they may *Titus 1.3.* drawe on other Women to reforme themselves in this behalfe; and so rather to come short of that which their ability and place would serue to maintaine, then any way to exceed therein, to the slander of their profession.

And let them not so much regard what thing *Tempe-* they wold faine haue, but rather what they can *rance in* not well be without: so that whatsoever they *apparell.* haue no need of, is too deare of a Farthing.



**The dutie of Parents towards
their Children.**

*The dutie
containeth foure
points :
Namely in
teaching or
instructing
them in re-
ligion, in
manners,
good ex-
ample of
life, and
skill of an
occupa-
tion.*

*The first
point.*



His dutie consisteth in foure points.

First, that Fathers and Mothers doe instruct and bring vp their Children, (euen from the cradle,) in the feare and nurture of the Lord.

Secondly, that they bring them vp in shamefastnesse, hatred of vice, and loue of all vertue.

Thirdly, that they be vnto their children, examples of all godlinesse and vertue.

Fourthly, that they keepe them from idlenesse, the mother of all mischieses, and bring them vp either in learning, or in some good Art, or Occupation, whereby they may get their Liuing with honestie and Trueth, when they shall come to Age, and yeeres of discretion.

Touching the first point. Parents are to be admonished; that they beare in minde, that the cause why the Lord hath blessed them with children,

children,

of Household Government.

children, is : First, that they should be carefull to see that their children be so vertuously brought up, that they may become Citizens of the Church of God ; so that whensoever they themselves shall die in the Lord, they may leaue their children true worshippers of God in their place. But alas, there be fewe that haue any great care of this dutie.

It is to be remembred, that it is the fathers dutie, with all conuenient speed to present the childe to baptisme, and there to giue the name vnto his child : as may appeare by the example, Luke 1.3. Genesis, 22.3.

And it were a thing to be wished, that all parents, when, [and at such time as God blesteth them with children, would giue them such names, as are named and commended vnto vs in the holy Scriptures, to the ende that when they come to yeares of discretion, they by hearing those names, may be excited and moued to follow the vertuous life and Christian conuersation of those men and women whose names they beare; which the holy Ghost hath commended them for; and contrariwise to eschue and auoyde those faults and vices which are discommended in them. And yet we haue to remember, that those children which are named and called by, and after any of the names of the Patriarkes, Prophets, Apostles, or by the name of any other Saint, man or woman, are not any thing the better, 10.3.

The children of Christians ought not to be called by any popish name.

We are neither better nor worse in respect of our names.

A godly Forme

*The name
profiteth
none in
whom ver-
tue is not
conuincd.*

because they haue such godly and Christian names, vnlesse that they do imitate and follow them, in faith, vertue, and godly behauiour: so on the other side, they that bee not called by such Christian names as are mentioned in the sacred Scripture, are not in respect of their names any thing the worse, hauing an assured faith in the merits of Christ his death, passion, and blood-sheading, and leading their liues agreeable to the same. For as neither the yearely reuenues, nor the glorious titles and names of ancestors, nor to descend of noble parentage, maketh men noble and renowned indeed, vnles they themselues bee godly, honest, and wise: so neither the godly names, no nor yet the faith & vertue of the fathers, auaieth the wicked and vngodly children any thing at all, vnlesse they repent and become faithfull and godly, as they were. Let vs here consider, that so often as in the race of our life we do heare, or do speake of our name, it doth put vs in remembrance, first of Gods mercie shewed vnto vs in our Baptisme: secondly, of our promise to God againe. And as in times amongst our ancestors, Infants had their names giuen them when they were circumcised, as appeareth in *Luke*, no doubt to this end, that the circumcised should be admonished by the calling by their names, at what time & place they had their names giuen them, and would thinke that they are written in the number of the children of God, and ioyned in league

*Luk. 1. 59
& 2. 21.
Proper
names are
also giuen
vnto vs,
for this vse
and end,
that is, to
distinguish
betwixt
man and
man.*

of Household Government.

league with him, and made partakers of the covenant: so likewise after the same manner, must wee that haue had our names giuen vs in baptisme, remember and beare in minde, that wee are by grace adopted to be the sons of God, and receiued into his fauour, & therefore that we are Gods owne, and as it were his goods and riches who beare his name as proper vnto him.

2. Secondly, they may assure themselues, that all their labour is lost which they bestow vpon their children, vnlesse they bring them vp in the feare of God, and oftentimes call vpon Gods helpe by earnest prayer, that hee in mercy would vouchsafe to preserue them from the manifold snares, subtilties, and temptations of Sathan, which their tender age is subiect vnto. We may heare many parents complaine of the disobedience of their children: but they do not marke & consider that they are iustly punished by God, for that they thinke by their owne industrie and wit to make them good and vertuous, without Gods blessing, which they seldom or neuer call for in good earnest.

3. Thirdly, let them consider how noble a thing a childe is, whom God himselfe hath shaped and formed in his mothers wombe, nourished, brought forth into the light, and indued with body and soule, to the end he should (as it were in a table) represent God his first patterne.

4. Fourthly, let them know that these things

A godly Forme

Instructing, correcting, & prayer, make good children, and happy parents.

1. King. 2.

2. 5.

Gene. 35.

30.

are to be dealt withall in order. Vnto the body they owe nourishment, bringing vp, Apparell, and sometimes correction, that they may keepe children in awe. Vnto the soule they owe Catechising, instruction, & doctrine: and that of two sorts; Namely, of godlinesse, and of Ciuitie. By the one, they shall keepe a good conscience before God. By the other, they shall obtaine a good report among men. For these are the two principall points, which Parents ought to bee most carefull to plant in this life, in their children, both which the Apostle comprehendeth in one verse, where he saith, Ephes. 1.4. *Ye Fathers prouoke not your Children to wrath, but bring them vp in instruction, and information of the Lord.*

And therefore, all Parents are diligently to instruct and teach their Children, the first principles of Christ his Religion, so soone as by Age, they are able to perceiue and vnderstand the same, that they may (as it were) suck in godlinesse, together with their mothers milke, and straight-ways after their Cradle, may be nourished with the tender foode of Vertue, towards that blessed life. To haue godly Children (no doubt) is the greatest Treasure that may be. For in the Children doe the Parents liue, (in a manner) after their death. And if they be well instructed, Catechised, and vertuously brought vp, God is honoured by them, the Commonwealth is aduanced; yea, their parents, and all other, fare the better for them. They are their pa-

rents

of Household Government.

sents to comfort, next vnto God, their ioy, staffe, and vpholding of their Age : and therefore Parents ought to begin betimes to plant vertue in their childrens breasts: for late sowing, bringeth a late, or neuer apt Haruest. Young braunches will bow as a man will haue them, but old Trees will sooner breake then bow. And therefore, as Arrowes are an excellent weapon of defence, to a strong, and a mightie man that can shoot them with courage : Euen so children godly brought vp, are a speciall protection and defence to their parents. And as the strong mans quiuer, the better it is furnished with chosen shaftes, the better defence he hath : So likewise, the more godly children their parents haue, the greater is their ioy and happines : Yea and further, as arrowes are at the commandement of the owner to be vsed : Euen so children well taught, are at the commandement of godly parents.

¶ Lastly, let Parents remember how many sinnes they commit and heape one vpon another, which doe not their dutie, in bringing vp their children as they ought to doe. First, they transgresse the law of nature, which telleth all men, that their dutie is to bring vp their children godlily, and honestly. Secondly, they sinne against God : for they despise the commandement & authoritie of God : for he commandeth that children should be brought vp religiously, and honestly, but he is a despiser of God, that refuseth to doe as he is commanded. Thirdly, they

Deut. 6. 7.
8. & 4. 9.
Ex. 11. 19.
Psal. 78.
5. 6. 7. 8.
Ios. 4. 6.

A godly Forme

Exo. 12.
26.27.

they offend against their owne credite and estimation. For Gods will is, that Parents should (after a sort) bee in his stead, so farre forth as pertaineth to outward discipline. But such make small account of this dignity, who neglect their dutie in this behalfe. Parents are further to vnderstand, that it is their dutie, to haue diligent care to haue their Children taught to pray to *GOD*, and to rehearse the Apostles Creede, and the ten Commaundements. For as by this exercise their hearts and mindes shall the rather be inclined to godlinesse, and reuerence towards *GOD*; so as they increase in Age, they shal every day better then other, comprehend that which they learne, to their owne comfort, instruction, and saluation. Also, the Tongue is called the glory of man, because that, besides all other Reasons, by his speech, he is discerned from the brute Beastes; So it is meete, that so soone as the child can begin to speak, his tongue should be employed to glorifie *GOD*, by calling vpon him, and by learning some short Catechisme, containing the principles and grounds of Christian Religion; as also in repeating the will of God, in such sort, as he wil that we should serue and honour him.

If Parents do note and perceiue any vice in their little ones, as swearing, lying, choller, enuy, filching, couetousnes, contempt of Parents, readinesse to strike, and other like corruptions: it is their duty, diligently, & in time, to reprove
and

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and correct them, as men vse to plucke vppe weedes while they be yet young, lest growing vp among the good seeds, they should hinder their growth, & choke them vp. By experience, we can see, that mothers in swadling their little ones, doe lay their limmes right, each in his place: likewise, if a childe be giuen to bee left handed, they chide him, yea, sometimes they binde it vp, or otherwise restraine the vse of it, that hee may bee accustomed to vse his right hand. Also, if the child haue some string vnder his tongue, they cut it, lest it should hinder his speech: much more then ought they to beware, that through their negligence the vices of the soule doe not increase. For it is the dutie of the parents, euen in the infancie, to begin to shape and frame the soule vnto vertue.

It also the dutie of parents to prouide that their children may learne at the least to write and reade: for it may bee vnto them a great helpe in the course of this life, and a treasure of much greater account then money. And therefore the negligence of many is sharply to bee reprobued. Besides that, the performance of this dutie doth greatly binde their children vnto them. Neuerthelesse, the principall end thereof, should not haue respect to such commoditie, as the children may reape thereby towards the vse of this present life: but rather that they may reade the word of God, to their comfort, and instruction to saluation. Also it
were

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were their parts to vse them daily to read some Chapters of the holy scriptures, thereby to incline and winne their affections to the word of God, to inyre and acquaint them in the phrased of the holy Ghost, by little and little to learne the heauenly doctrine, to note the examples of Gods vengeance powred vpon the wicked and disobedient: and of his blessings vnto those that walke in his feare. Therefore if parents do looke that their children should obey them, then let them ioyne & accustome them to Gods word, which will redound much to their parents profit. If they cause their children to heare and read the holy Scriptures, therein they may learne, *Honour thy father and mother*: but if parents doe otherwise, then they traine them vp in the scriptures of diuels, whereout their children will learne most wicked things: but it is not so when they are instructed in the holy Scriptures. Parents therefore are diligently to apply themselues to this which God commandeth, and so often and earnestly commendeth vnto them: namely, to instruct their children in the knowledge and feare of God, and in the faith of Iesus Christ: Deut. 6. 6. 7. and 32. 46. Ephes. 6. 4. So also to teach them those things which they are to vse in their age. It is then great folly to linger children in the learning of vaine, trifling, and vnprofitable things, which as they grow in yeares they will contemne and forget. Parents can be carefull enough to bring

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vp their children in some course, trade or other estate, wherein to get their liuings when they come to be men : and verily such fathers as doe neglect that, are vnworthy to haue children. But as the soule is more precious then the body, so is the dutie of parents, in youth to traine vp their children in the practise of those things, wherewith in age, euen in this life, they may glorifie God, and be heires of the Lord. If parents want knowledge, or be vnwilling to take leisure to teach them; yet let them doe as much for their childrens soules, and the life to come, as for their bodies, and this present life. Parents that either cannot write and read, or will not, or haue no time to teach their children, will yet send them to schoole : and such as would haue them learne some Art or Occupation or traffique, if themselues professe not the same, wherein they like to employ their children, they will yet put them to dwell with those that doe professe the same, to the end they may learne. How therefore can parents excuse themselues, when their children remaine vntaught in those things that concerne the glory of God, and life euerlasting? But howsoeuer it be, if they be neither able of themselues, nor do prouide to haue them taught by others, they shall be inexcusable in the sight of God : and the ignorance of the children, ingendring contempt of God, loue of the world, and neglect of heavenly felicitie, will crie out for euerlasting vengeance

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vengeance against their parents : so that if they account not their children as beastes without soule, or if they loue them with the due loue belonging to parents, let them declare their loue especially to the soule: the christian instruction whereof surmounteth all worldly treasure.

Some say, it would be a great comfort for them in heauen to know their neere kindred, and consequently their children: and this cometh of naturall affection. But might it not be a greater discomfort for them, euen in their life time, to see them goe to hell for want of instruction? Some charge their children to be dull witted, and hard to be bowed, or brought to any goodnesse or vertue. Albeit naturall inclination be a great helpe or profiting, yet exercise and custome to doe well, is a mightie meanes to bend and sharpe them that way: yea, euen such, that by experience we finde this old prouerbe true: *Use overcommeth nature*: as the wheelwright doth by strength bow his timber, and letting it lie long in that bent, it bideth crooked. Barren ground well tilled, soyled, and sown with good seed, groweth fruitfull, and yeeldeth good increase: Iron weareth with handling: The water by continuall dropping weareth the stone: Wilde beastes may be tamed: and wilde colts by custome be brought to the saddle, and are content to be led by the bridle: euen so the dullest capacities may by instruction and custome be fashioned to vertue. As contrariwise,
the

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the wit most inclined by nature to vertue, may by bad instruction and the conuersation of the wicked be peruerted, and grow vicious.

Parents therefore are herein to respect two points: first, to begin to frame and bend their childre in their tender youth to vertue, remembering that a seale entereth deepest into softest Wax. They must be careful that they doe not speake or tell any foolish tales, baudie rimes, or vngodly speeches before their children, least they infect their tender wits with folly and astonishment. Experience sheweth, that children will sooner learne any language by conuersation then elder folkes. Also that the younger the twig is, the sooner it is bent or made straight.

Secondly, it is the parents dutie to restraine their children from haunting and conuersing with such as be vicious, peruerse, and wicked. And vndoubtedly we see that they doe soone learne villanous and vnseemely speeches, and malicious lewde actions, with their corruptions: and as the old Prouerbe saith, halting with the lame, they shall learne to halt. A childe that naturally speaketh well, by conuersing with such as corrupt their speech, shall degenerate and speake as badly. Tye a young twig that is crooked, with a straight one that is stronger then it, and in growing it will become straight, and so continue when it is vndone. And contrariwise, a straight one tyed to that which is crooked,

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crooked, and stronger then it selfe, will grow and continue crooked.

Moreouer, parents when they meane to put forth their children to any trade or occupation, or to learning, then they ought carefully to see and enquire whether such as they thinke to place them with all, be religious and vertuous, and endued with the feare of God.

In the admittance of a seruant, the feare of some temporall or carnall inconuenience, causeth men to enquire of his, or her truth, honestie, or other qualities. Therefore if Parents shall commit their child to the ordering and instruction of a Maister, before they make enquire of his honestie and christian conuersation, they plainly shew, that they haue lesse care of the corrupting or infecting of their childe with vice, then of some small inconuenience that might happen by an vn honest and vnchristie seruant.

When men buy an earthen pot they sound vpon it, to see whether it be broken, least they should be deceiued in a small peece of monie, yet doe they not sound whether the Maister to whom they commit their childe be vicious, or vertuous: albeit by putting and placing him with one that is vicious and irreligious, they put him in daunger of losse, both of body and soule.

Some doe respect their friendship with some Maisters, rather then their vertue, and so doe commit

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commit to them their children, least they should be angrie for putting them to another.

These men doe resemble and be like him, who being dangerously sicke, vseth the aduise of an ignorant Physition, that is his kinsman or familiar friend, for feare he should take offence, if he should call another, albeit, without comparison, more learned and skilfull.

If thou shouldest haue any waightie matter in law, wouldest thou rather commit thy cause to an ignorant and negligent attorney, because he is thy friend, then to him that were both diligent and learned? Making a voyage through some dangerous Sea, wouldest thou in a tempest, commit thy Ship to a young Pilot, vnskilfull, or drunke, because he is thy friend? What a foole art thou, that wilt not take the like care of the profit, honour, safetie, and saluation of thy childe?

Others commit their children, either to him, that will take them at the easiest rate, or by whom they may grow into greatest aduancement in the world, but neuer respect the hazard of their childe, so they may either spare, or get worldly goods. Let them also be carefull to restraine their children from vice, & to invre & accustome them to vertue: & indeed the fathers that instruct, or cause their children to be instructed, doe far excell such, as onely doe beget the: for of these they receiue life onely, of the other good & vertuous life. Yet parèts ought not
fo

so much to relie and rest vpon the diligence of their childrens maisters, as neuer to care to vnderstand how they profit and goe forward in learning and vertue? for the regard of such diligence would make the maisters more carefully to discharge their duties. And thereof came the Prouerbe; *The maisters eye fatteth the horse*: and this, *The maisters eye is the fruitfulnessse of the garden*.

Gen. 18.

19.

1. Chro.

28.9.

Act. 10.2.

2. Tim.

1.5.

Parents

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Gen. 22.

7.8.

Pro. 3.

4.5.6.

Vpon these sinnes ensue many punishment, both ghostly and bodily, as well in the parents, as in the children: yea, and in all the posteritie.

The holy Scripture giueth great commendation to sundry men & women, for their godly education, and vertuous bringing vp of their children: as to *Abraham*, for he commanded his sonnes and his household, to keepe the way of the Lord. So *Dauid* counselled his sonne *Salomon* to serue God, with a perfect heart, and a willing mind. It is said also of *Cornelius*, that he feared God, and all his household. Likewise of *Emica* the mother of *Timothie*, that shee nourisheth vp her sonne in the words of faith, and good doctrine. For where a vertuous and godly childhood goeth before, there a godly and vertuous age followeth after. Contrariwise, when the parents are not carefull to teach their children to know God, & to know themselves: when they do not breed them vp in vertue, nor reprove them when they doe amisse, they

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they then become corrupt in their vnderstanding, and abhominable in their doing: Ignorant and voyde of all knowledge and grace, and of reuerence or feeling of Nature.

*which is
done by
example.*

If Parents be desirous to haue their children vertuous and honest indeede, (as in Conscience they ought) Then they must bee diligent and carefull to practise godlines and honestie themselves. For wee see by Experience, according to the common-Prouerbe.

*As the Olde Cocke
groweth, the young learneth; Such a Father, such a
Sonne: and such a Mother, such a Daughter.* For like as when the Head is well and sound, and also the stomacke pure from hurtfull humours, the Bodie is commonly well affected: Euen so, Where the Head, or chiefe of any Familie or Household, is Religious, and sound in the Faith, and feareth God; it commonly goeth well with all the Household.

*Fruits are
wont to
take their
shape and
nature of
the tree.*

What shall it auayle, for Parents to teach their Children Honestie and Modestie, when they themselves in their workes and behauiours doe inuite them to wantonnesse and leawdnes? Verball instruction, without Example of good deedes, is a dead doctrine; And contrariwise: Good Examples are the life of instruction, to make it profitable and effectuell. If the example of Parents be contrary to their instructions, If they teach their Children Sobrietie, Modestie, and Chastitie, and yet themselves will follow Drunkennes, fowle and lasciuious speeches,

R

gestures,

gestures, and Actions : it is, as if with theyr Tongues they should say, bee vertuous: and by the hands leade them with them, to all vice and corruption. So that wicked Parents, are wicked counsellors to their Children. If we would take him to be a Monster in nature, and vnworthie to liue in a Common-wealth, that should counsell his childe to Drunkennes and Fornication : What shall we thinke of those, who committing such iniquitie, doo by theyr Example, much more mightily put forwardes theyr children to such abomination, then by word they are able? What account can those Parents giue vnto GOD, who by theyr euill example, haue drawne into Hell theyr children, whome he deliuered to theyr charge to bee giuen into Heauen ; Albeit such Parents pitie not themselves, yet at least let them take pitie of their children; and not carrie them with them, into euerlasting destruction. Such Parents then deserue grievously to be reprocued, as shall vse any leawde speeches, or shamelesse behaujour ; In brieft, any worldly or carnall actions, in the presence of theyr Children, to whome theyr Examples may bee as a Dispensation, to giue themselves to the like. As also, how can they forbid that in theyr children, which they themselves doe committe? how can they correct them for the faults, which they themselves vse? Albeit children, in respect and Reuerence to their parents, dare not reple, and say ; *Themselves doe those things, for the*
which

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which they reprove them; yet will the Neighbours, or others, obiect it to their shame. Besides, their authority shall be so much the lesse, in that they declare in their works and actions, that they allowe that, which they forbidde in words.

If Parents therefore desire that their instruction may be effected, and yeelde fruit, let them declare the same in holie life, and vertuous conversation: let them so order and gouverne themselves, that their Children seeing the same, (as it were) in a glasse, may be restrained from dishonest speech, and wicked deeds; let them doe as guides that shew the right way ouer Foords and Riuiers, by going before those whom they lead: that their children, (following the steps and examples of their Parents) may conforme themselves to their vertues; and so with them, & by them, be led to saluation, and life euerlasting.

For this cause, *Moses* gaue commandement vnto the Iewes, that the Lawe might be kept in their Families, that they might prosper in all that they went about. When *Obed-Edom* had receyued the Arke of God into his house, which signified true Religion: the Lorde blessed him, and all his House-hold. When the widdow of *Zarephath*, in the dayes of *Elijah*, and the other Widdowe of Israel, in the dayes of *Elisha*, had receyued the Prophets of God into their Houses, who is ignorant how mightilie and mercifully the Lord prouided for them? When our

Deut: 6.5

6.7. & 31

13.

1. Kin. 17

10. &c.

2. Kin. 4.

1. &c.

Agodly Forme

Ioh. 4. 53. Saujour Christ had restored the Rulers sonne to his health, the Ruler beleueed, and all his Familie. After *Zachaeus* had receyued Christ into his house, and was conuerted: saluation came to the same Hous-holde.

AQ. 10. To bee short, when *Cornelius* the *Centurion* embraced the Gospell, his Familie also beleueed and were baptized, and the Holy-Ghost fell vpon them all, which heard the preaching. And how well that House was ordered, where *Timothe* was brought vp, his knowledge in the scriptures, from a childe can witnes.

2. Tim. 1. And this is also a point worthy to be remembered, that the Lorde, by his Prophet *Ezechiel*, calleth the children of the Israelites which they had begotten (*his Children*;) because they were partakers of the Promises, and signed with the seal of his Couenant: and the Prophet calleth them, *The inheritance of the Lorde.*

Ezech. 16 Such Parents therefore, as bee Christians, must knowe, that theyr Children are also the children of God, and partakers of those Blessings that are promised to them in Christ Iesus their Saujour: And therefore they shall doe great iniurie to God himselfe, whose children they are, if they shall not see them carefully brought vp in his feare: and much more, if they, as before time, many haue don, bequeath them, and in a manner, consecrate and sacrifice them, to the seruice of men, by thrusting them into Abbeyes, Munckeries, Fryeries, Nunneries, and

*See more
of this point
in the vse
& necessi-
tie of ca-
theckizing*

Semi-

of Household Governement.

Seminaries, there to be brought vp, and remaine in perpetuall bondage of ignorance, in superstition and idolatrie.

The second poynt is, that Fathers and Mothers, doe nourish and traine vp theyr Children in shamefastnes, Hatred of vice, and loue of all vertue.

*The second
poynt.*

They be charged by the fift Commaundement, to feede, to nourish, and to bring vp theyr children, to teach them the principles and seede of Christian Religion, to see they learne the Catechisme, to teach them to praise God, before and after Meales: as also to teach them by little and little, and by often Repetitions, to vnderstand wherefore the Sacramentes were instituted: to teache them manners, howe to behaue themselues decently in theyr going, in theyr speaking, and gesture of their bodyes: how to order themselues reuerently in the Church: how abroad in all places, and towards all men, in all honest companies; and so to begin some conscience in them. For it were better for children to be vnborne, then vntaught.

*Deu. 6. 20
Ex. 12. 26
& 13. 14.*

Now contrarie to this, is, when Parents suffer theyr Children to haue theyr will from the beginning: when they discourage and daunt them by seueritie, and by being too hastie with them, when they let the common ignorance of the Worde to bee rooted in them, and haue no care to frame them to learne Trueth and godlinesse; and so to prepare them, to be apte to

*The proper
dutie of
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children, is
to nourish
them so-
berly, to
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dience, and
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manners.*

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receiue profite from the publike Ministerie.

It is therefore meete for all Fathers and Mothers, if they will haue ioy of their children, that then they correct them when they doe amisse, and keepe them in shamefastnes, hatred of vice, and loue of all vertue, according as the wise men in sundry places.

Prou: 23.

13. & 19.

18. & 16.

15. 17. &

22. 6. 15.

& 13. 14.

For as the common Prouerbe is, *Byrch breaketh no bones*; Neyther doth moderate correction bring daunger of death: but oftentimes it bridleth and keepeth backe the Childe, that otherwise would runne headlong into hell, and so is a meane to saue his soule.

For the fountaine of all vertue, and chiefe of all mans felicitie, is good Instruction, and right bringing vp. And contrariwise, Children euill brought vp, bring shame and great hart-breake to their Parents.

As olde *Elie* was corrected himselfe, for not correcting his sonnes; which is a notable example, necessary for all Parents to imprint in theyr hearts: that they may see theyr Children well taught and corrected, least they procure the wrath of *God* to fall vpon them, as did vpon this *Elie*, who honored his children aboue the Lord, and therefore the Lord cut him and them off.

1. Sam: 2.

12. & 3.

12. 13. 14

& 1. 11.

1. Kin. 1.

5. 6.

For the comfort hee had of his Sonnes was this: The *Arke* (the witnes of the Lords presence) was lost, thyrtye thousand of the people slaine, his two sonnes, *Hophni* and *Phinehas* killed; Himselfe, when newes thereof came vnto him,

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him, for sorrowe fell backe-ward, and brake his necke: Vpon this his daughter in law fell in trauell, and in trauell dyed; the Remnant of his House were glad to craue and begge, for a small piece of siluer, and a morsell of bread.

Also, the two and fortie children, that mocked *Elisba*, the Lordes Prophet, saying: *Come up thou Bald-Head:* were rent in pieces with Beares. Thus we see, that Children vntaught, and vnchastized, bring shame and confusion to theyr Parents.

Let them therefore alwayes remember this, that they prouide and bestowe diligent labour, that theyr Children be soorthwith instructed in vertue and godlinesse; whilest theyr wittes are yet voide from cares and vices, and whilest their Age is tender and tractable, and theyr mindes flexible, and readie to euery thing: For then they will keepe fast good Lessons, and veruious Precepts (if they be taught them.) For this is certaine, that wee remember nothing so well when wee be olde, as those things we learne in young yeares.

It shall be conuenient and profitable therefore, to handle the Waxe straight way, while it is moyst: to season those Earthen vessells with very good liquor, whilst they are newe: to dye, and litte the Wooll, while it is faire and white, and not defiled with any spottes. The Emmets, or Pis-mires are not taught to gather into theyr Holes or Hillockes in Summer, whereby they

2. Kin: 2.

23. 24.

*How chil-
dren should
be brought
up.*

*Hold thy
children in
awe, and
they shall
fear thee
in reuerence*

Prou. 30.

25. and 6.

6. 7.

should liue in Winter. Bees learne not to make their Cells, to gather iuyce, and to make honey; but all these things bee done by instinct of Nature. So euery liuing thing, the lesse meete it is to learning, so much the more it hath of native prudence. But Man, neyther can eate, nor goe, nor speake, except hee be taught. Then if fertile Fields, for want of Tyllage, waxe barren; if Trees being neglected, cyther bring forth no fruite, or else the same vnsauourie, without diligence or grafting and pruning; If Dogs be vnmeet to hunt; the Horse and Oxen vnapt to the Plough, except Mans diligence be put thereto? Howe vilde then, and vnprofitable creatures would Children become, except diligently and in due time, they should bee fashioned by good bringing vp? What a shame is this for any man, to take great care to haue his Dog well taught, his Horse wel broken, his Land wel husbanded, his House goodly trimmed, and Richly furnished? and yet to haue his Childe shamefully rude in manners, and altogether voyd of all garnishing and instruction of vertue and godlines? What a great folly and madnes is this, for a Father to take great care and thought how to get Money and possessions, and to haue no regarde of his Childe, for whom the same is gotten? This is no lesse shame to heare, then if a man taking thought for the shooe, would set nought by the Foot: or with great care and studie would provide, that there should be no fault in the childes

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garment, nor regarding the health of his body. This is (as the common saying is) to be penny-wise, and pound-foolish: to saue a sticke, and burne a house: to saue a ioynt, and lose the bodie. But oh vaine man, hast thou more care and desire to leaue thy sonne faire buildings, and full of lands, then for to instruct him in the way of godlinesse, and so leaue him a vertuous conscience? Hast thou rather a desire to hoord vp *Matt. 6.* treasure for him, with rust and moth to be consumed, then to teach him the knowledge of God, which will not canker, but last for aye? Most parents (a pittifull thing to remember) be louing to the bodies of their children, but their soules they care not for: they desire their welfare in this world, but they passe not what they shall suffer in the world to come. Yea fathers prouide lands, rents, reuenues, great annuities, fees and offices, for their children here: but alas, fewe prouide or be carefull to haue them brought vp in vertue, and the feare of God. For the losse of their liues and bodies, they will sore bewaile and much lament: but the health and saluation of their soules, they make no reckoning of. If they see them poore and sicke, they sorrow and sigh; but though they see them sin, and greatly displease God, they are nothing grieved. It behooueth, that parents doe carefully obserue, vnto what vices their children are most inclined, and so by good meanes admonish and dtawe them from their sinne. As
parents

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parents be carefull to prouide temporall things for their childrens bodies, which are transitorie: so much more carefull ought they to be to prouide spiritual things for their soules. And as they be diligent to keep the bodies of their children from fire and water, when they be young: so much more they ought to take care, that their soules be not poysoned with vices, and false and erronious doctrine, when they come to yeares of discretion: and this is the most acceptable service that they can doe to God. Children are called the fruit of their parents. Therefore, as a good tree is knowne by bringing forth good fruit: so parents should shew their goodnes in the good education of their children, which are their fruit.

Pf. 127. 3.

Mar. 12.

33.

Reasons.

To teach a child in the trade of his way, as *Salomon* commaundeth, *Prou. 22. 6.* is, not onely to instruct him vnto godlinesse, but also vnto all other humane duties: wherefore this dutie then belongeth vnto parents, and they are bound to doe it. For who should teach and informe the childe, but they which haue the gouernment and commanding of him? But it is well knowne, that parents onely haue the gouernment and commanding of their children, or such as they shall procure for their better education, and therefore this charge and dutie lieth vpon them, and they must look vnto it. Againe, this is apparant euen by the generall law of nature, which hath taught the very brute beasts

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beasts to bring vp their young. And further, this dutie is yet enforced from the opportunitie of the thing commanded. For euen as a plant will sooner take nourishment, and thrue better in the soyle where it first grew or sprung vp, then in any other ground, because it liketh his owne soyle best: so children will sooner take instruction and good nourture from their parents, whom they best like, and from whom they had their first being then from any other: and therefore you parents are in fault, if your children be not well taught. For whatsoeuer good commeth from the parent to the childe, is naturall and kindly, no otherwise then the warme milke from the mothers dugges: you shall sooner be heard of your children, then either the sage counsell of the ancient, or the forcible and moving speech of the learned. Lastly, the rule of iustice doth require, that euen as the first parent *Adam*, and so all other after him, *Gen. 5. 3.* haue beene a meane of falling to all their posteritie, in the begetting of children in their owne image, which according to law of creation, should haue beene borne Gods Image: so now in lieu of this, all parents should lend their hands to lift them vp againe, & neuer cease, vntill they see in some measure, the beautie of the first Image, and the vertue of the second *Adam*. This is confirmed by many testimonies of Scripture, as amongst other these doe proue. *Deut. 4. 9. and 11. 18. 19. Ephes. 6. 4. Psal. 78. 5.* And because

because this dutie of parents, is many times committed to Schoolemaisters, to Maisters of Families, to Dames, to Patrones, and Guardians, and such like: they must therefore vnderstand, whosoever they be, that they are bound by the voyce of the almightie, to performe and to doe the dutie of parents, to all such as are committed to their charge, as if they were their owne children.

Now, the vices which some parents commit, in not performing these duties before and after named, and ought of them to be eschued, are these.

1. First, the ignorance of the parents: as if they be so rude, that they be not able to teach their children, then they greatly offend God in the breach of this so necessarie a dutie: & therefore they must indeuour to get so much nurture and knowledge, as that they may be able to instruct others vnder them.

2. The second vice is, the prophanenesse of many parents, who, so they may provide lively-hood and necessities for their children, they care for no more.

3. The third vice is committed of such poore parents, which make no great choise with what Maisters and Dames they place their children, so they may haue meate and drinke inough, and wages thereto competent, and are neither back-beaten, nor belly-beaten, as they say. Alas, such poore children, while they serue
for

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for their bellies, they may loose their soules; because they want godly maisters and dames to giue them wholesome instruction, to hold them in by good example, and to gouerne them continually in the feare of the Lord. Wherefore here let all parents learne, that it is their duty to make choyse of such masters and dames for their children, as are godly and religious, wise hearted, such as are both able and well disposed, to traine vp youth in all good nurture, and Gods service: and not onely this (for the greatest care of all lieth vpon the parents) but also they must so often as conueniently they may, repaire vnto them, and see how they profit, and holde them vp by their good counsell, and be carefull to intreate those which haue the gouernment of them, to be good vnto the, in this chiefe point above the rest. For (as *Salomon* saith:) *Life and death is in the power of the tongue*: so we may well say, life & death is in the education of our children. If they be well brought vp, it shall be life vnto them: but if it be otherwise, they are trained vp to euerlasting death.

4. The fourth vice is, the fault of many maisters and dames, who make no further reckoning of their seruants, the they do of their brute beasts. For so long as their worke and businesse be well done by them, they care for no more, and they will teach them no further, then may serue for their owne turne and benefit: that is, to be a profitable seruant vnto them. Such
maisters

maisters make their seruants drudges to the world and the diuell: and the life of such youth dieth while it shooteth vp. All these sin & trespasse against the will and word of God, because they are contrarie to good nurture and godly instruction. Parents must be very carefull that their children may learne some occupation, or profession of life: and this is either mechanical, which we call handicraft: or liberall, which is the learning of schooles: and the end of this is, either to get their liuing honestly, and in Gods ordinance, or else if they want no maintenance, to apply their profession and trade to the benefit of the Common-wealth. No childe of what birth or stocke soeuer he be, ought to want this instruction and bringing vp. If thou say, my childe hath no neede of any trade: yet the common-wealth and Gods Church, hath neede of him: for no man is borne for himselfe, but his friends will require one part, his kindred another, and his countrey the third. And if handicrafts like thee not, thou hast the liberall Sciences, of which no man euer was yet ashamed,

1. *Sam.* 9. but many haue made them their crowne of glory.
 2. *Ec.* and *1. Sam.* Saul was annointed King, while he was seeking his fathers Asses: and *David* was taken from the sheepefold, to feede with his wisdom, and gouerne with his prudence, that honourable people of the children of Israel. And againe, we reade that those two famous Prophets, *Elisha* and *Amos*, the one was called from

of Household Government.

from the plough, and the other from keeping
of beasts: which examples doe plainly teach vs,
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honest trade of life, be it neuer so meane, but
crowneth it with his blessing, to draw all good
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tlemens children may not be brought vp in any
trade. Oh it is too base and beggerly for them:
they must liue of their lands, they must main-
taine their gentry: a small learning will serue
their turne: but in the meane while this ordi-
nance of God is neglected, what miserie from
hence ensueth? Who are the wasters of patri-
monies? Who are the robbers and rousers in
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some: so these children comming of honourable
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pampered with the delights of gentry, they
waxe immeasurably vicious, and who may keep
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nor any other good meane.

First,

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First,

Good man-
ners in
speech.

First, Parents must teach their children to vse faire speech, not onely towards themselves, but also towards others, and to call their betters by a reuerent and honourable name: 1. Sam. 25. 24. Mark. 10. 17. Pro. 16. 24.

Secondly, to speake modestly and humbly of themselves, and this point of good manners they may learne of that wise matrone *Abigail*, in 1. Sam. 25. 41. where we reade, that when she was sent for of *David*, to be his wife, she first bowed her selfe to the seruants, and then made this lowly answere to him that brought the message: *Behold, let thine Handmaide be seruant to wash the feete of the seruants of my Lord.*

Thirdly, to admonish them louingly, to salute their friends and acquaintance, and generally all others, whom they take to be christians and brethren: which consisteth in praying well to others, wishing health and prosperitie vnto them, Luke 1. 28. 40. 1. King. 1. 17.

Fourthly, to put them in minde, to acknowledge a benefit, where they haue receiued it, with giuing of thanks.

Fiftly, to teach them to confesse an offence where it is committed, with humble crauing of pardon. And example hereof they may haue in that vertuous and faire spoken matrone *Abigail*, as they may reade in 1. Sam. 25. 23. &c. Oh that men and children saw what great dangers they draw vpon them by the neglect of this dutie, and might preuent it: and also what
gratious

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gratious blessings they might procure, both to themselves and others, by meanes of it, as this vertuous *Abigail* kept *Dauid* from shedding innocent blood, saued her own life, with the liues of her familie; and in the ende was receyued to be a Princes wife, for the wise carriage of her selfe in this matter.

Againe, Parents must teach their children good manners, and ciuill behauiour, to rise vp to theyr betters, to vncover the head, to make obeysance, to be courteous towardes theyr equals, to be gentle and lowely to theyr inferiours, and louing and kinde to all: This is no lesse needefull for Youth, then theyr meate and their drinke.

Also to admonish them, to giue their Elders and Betters leaue to speake before them: *Iob* 32.45. That they keepe silence while their betters are in place, vntill they be spoken vnto, and then they must make answere in fewe wordes, without vnnecessary circumstances, and directly vnto the matter. And they may not be lowde, babling, or hote in speech, but colde and milde: *Proverbes* 17. Warne them that they doe not interrupt or trouble others, whiles they are in speaking: *Prov.* 19. 20. Wherefore if children will keep the bounds of good māners, they must not be streperous or troublesome in talke, but they must obserue and take their due time, and course: And if there bee any thing spoken, vnto which they would willingly make Answere,

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they

they must eyther courteously craue leaue of him that speaketh, or else they must carrie it in remembrance, vntill theyr turne commeth to speake, which is the better of the twaine. And further, they must giue an entercourse of speech vnto others: and so suffer others to speake by them: for there is a time to keepe silence, and so to heare others speaking: For hee that will haue all the talke, passeth the bounds of good manners.

Good man-
ners in
gesture.

Moreouer, Parents ought to teach theyr children, how to frame theyr gestures to a reuerent and dutifull behauiour towards others: which consisteth in these points.

1. The first is, to meete those that are coming towards them. And of this, they haue an Example in holy *Abraham*: Gen: 18.2. where it is sayde; *And hee lifted up his Eyes and looked, and loe, three Men stood by him, and when hee sawe them, hee ranne to meete them, from the Tent doore.* Again, another example they may haue in king *Salomon*, sitting vpon his regall Throne: 1. King. 2. 19. *Bezalel therefore went to King Salomon, to speake vnto him for Adoniah; and the King rose to meete her.*

2. The second is, to rise vp to Elders and Betters, when they passe by them. And this is taught, Leuit: 19.23. *Thou shalt rise vp before the hoar-Head, and honour the person of the old Man, and dreade thy GOD; I am the LORD.* But heere wee must warne you of a great abuse, which

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which (for the moſt parte) is committed in all Churches; and which tendeth to the high diſhonour of God: which is this, That neyther you your ſelues, neither your Children, nor ſervants, doe knowe the time of your duties, but you will then riſe vp to men; when both you, and they, ſhould kneele downe to God: As if one that is more honourable among you, ſhall come into the Church, while you are vpon your knees, in prayer vnto God; preſently you ſtarte vp, and leaue God, to reuerence men. Is this Religion? Is this Deuotion becomming Gods houſe? Is not this all one, as if a man ſhould ſay, (Stay *G O D*) here comes in my Father, my Maſter, my worſhipfull Neighbour, and my good Friend: to whom I am much beholden; I muſt doe my dutie vnto him, I muſt riſe vp till hee be paſt, and then I will come to thee againe.

What is this, but to preferre men before God? This dooing plainely ſheweth, that ſuch are loners of men; more then God: And that ſuch as take this dutie and reuerence vpon them, are Robbers of Gods honour, and they ſhall Answer him for it.

Is there no Time to ſhewe our duty towards Men, but euen then when wee are about Gods Service? Why (knowe thou) when man ſtandeth before God, how Honourable ſoeuer hee bee; hee is but Dung and Filth: and not to bee regarded, in compariſon of him. And let Parents learne this Wiſedome, that while

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they are taught theyr duties towards men, it is not to robbe God of his worship; but there is an appointed time to every dutie and purpose: As Ecclesiastes in his third chapt: well admonisheth; To all things there is an appointed Time, and a time to every purpose under the Heauen, It is recorded of Leuei, to his eternall praise: Deut: 33.9. that in Gods cause he saide of his Father and mother; I see him not, neyther knewe hee his Brethren, nor his owne Children: Euen so beloued, our Eyes and our Mindes, and Deuotions, should be so fixed, and intent vpon GOD, when we are in his seruice, that we should not see nor regard any man in that while.

Eccle. 3.1

And againe, wee reade in the second chapter of the Gospell after *Saint Iohn*: Of our Sauour himselfe: who though hee was the most dutifull childe that euer was borne of woman, yet when he was about his Fathers businesse, he saith vnto his Mother: *Woman, what haue I to doe with thee?* which Examples will teach vs, that when we are about Gods seruice, all other duties must sleepe, and be laide apart.

Ioh. 2.4.

3. The third dutie of good-Manners to be obserued in theyr gesture, is to stand, whiles theyr betters are sitting in place; Example of this wee haue in holie *Abraham*: of his Entertaining of the two Strangers; As it is written, Genes. 18. 8. *And hee tooke Butter and Milke, and the Calfe which hee had prepared, and set before them, and stood by himselfe vnder the Tree, and they did*

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did eate. Well may *Abraham* be called the Father of the Faithfull, for giuing his Children so good Example.

4. Theyr fourth dutie is, to bend the Knee, in token of Humilitie and subiection: Example of this, 1. Kings, 2. 19.

5. The fift thing is, that they giue the chiefe place to theyr betters, and to offer the same to others in courtesie. 1. King. 2. 19. Luke, 14. 8. 9. 10. Prou: 15. 33. and 16. 18.

6. Their last dutie is, to vncouer their head. And though wee finde no Example for this in holie Scripture, as being not vsed in those former Times: yet seeing the thing is Ciuill and comely, and one of the speciall Courtesies of our dayes, wee will confirme it also with the authoritie of Gods worde: Phil: 4. 1. *Whatsoeuer things are Honest, whatsoeuer things are of good Report, those things doe.* And againe, 1. Cor. 14. 40. *Let all things be done decently, and according to order.* Now this kinde of Ciuilitie, is both decent and according to order, as also honest, and of good report: and therefore warranted, and commended by Gods word, and so worthie to be followed.

Therefore, if our Children be not thus trayned vp in Nurture while they be young, when they be olde they shall be found so head-strong, and they will not bee gouerned, but this consequent must needs follow, that all Order shall be taken away, & then confusion must needs ensue.

A goodly Forme

For if Nurture bee neglected, then our Elders and Gouvernours shall not be Reuerenced ; If they be not Reuerenced , they will not be regarded : If they bee not regarded, they will not bee obeyed : And if they be not obeyed, then steppes in Rebellion, and euery one will doe what he listeth.

These Vices and great Abuses, are to be reformed, and with speede amended ; Not onely of many Parents and Maisters themselues , but also that they labour with all diligence , that they may bee redressed and amended, in theyr children and seruants. First, the grosse ignorance in the groundes of Christian Religion, which yet remaineth in any Parents, Maisters, and their families, who giue themselues to sleep in the Church, to Talke one with another, to turne ouer their Books there, and vsing of their owne priuate deuotions or prayers, in the time of publike preaching and prayer : all which no doubt, are grieuous sinnes and transgressions : and besides many absent themselues from holy exercises, and especially vpon the Lordes day : then lying in theyr Beds, haunting of Ale-houses and Tauernes, ryding and going abroade about theyr worldly affayres, for pleasure and profite, being also weary whilst they be present at prayers and preaching, seeldom doe they preuent or come before prayers : Nay, many come in the midst thereof, to the great disturbance of the same, and others that are there: And some
again,

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again, before the Sermons are ended: Other some after the prayers made, and before the singing of the Psalms, and the vsuall blessing to be pronounced, depart thence, whereof they, as well as those that carrie, should bee partakers, posting also out of the Church, as it were from a Play, or May-game; As though they supposed, that no more reuerence shuld be shewed there, then in other places: or that some part of diuine seruice belonged vnto them, and not vnto other some: whereas in very truth, euery one ought to be alike partakers of the whole.

And how should wee looke for any goodnes from God, where this, that is the seede of all sin, and the Nurse of all abominations, raigneth and swayeth so much.

Let such as are Fathers and Mothers, and haue children, knowe in what sort they must be carefull for them. Theyr children are the good Blessings of God, they be members of the body of Christ, and the sonnes of God. The King-*Matt: 18.*
dome of heauen belongeth to them, God hath *10.*
appointed his Angels to guyde and leade them, and to shield them from euill; and theyr Angels be in the presence of God, and doe beholde the face of theyr Father which is in heauen. They be fresh plants of the Church. Who knoweth what necessary instruments they may bee in the house of God? It is not enough to feede them, to cloath them, and to nourish their bodies with necessary sustenance.

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For as the Heathen doe this, which know not God; and the Sauage and brute beasts, and the Byrdes, which haue no vnderstanding, they breede vp their young ones: and are tender and painfull to prouide for them. The Assē though she be dull, the Beare and Lyon, though they be wilde and cruell, yet seeke they farre and neare to get wherewith to helpe their young. Therefore, if there bee any, or can be any, which doth forsake and leaue his owne, hee is more beastly then the foolish Assē, and more vnnaturall, then most cruell Beares, and Lions, and Tygres.

Esa. 5. 8. But in this behalfe, men are for the most part ouer-carefull: For this cause many builde theyr Houses with blood, and seeke possessions by iniquitie: They ioynē house to house, and field to field, and will dwell alone vpon the Earth: they oppresse the poore and needie, and doe wrong to the Widdow, and the Fatherles; They make Money their Idoll, and spoyle one another: and all to prouide for theyr Children.

Esa. 24. 1. This is the couer and cloake for all theyr mischiefs, they may not leaue their children vnpro- uided for. Vnhappy are such fathers, which in this sorte care for theyr children, by the Ruine and spoyle of the Needie and Innocent, and so breake the commandements of *GOD*; because theyr portion shall bee with the wicked, in the Lake that burneth with fire and Brim-stone. And unhappie are theyr children, because they are partakers of theyr fathers Wickednesse; and there-

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therefore shall also be partakers of punishment with them.

The Prophet *David* saith : *I haue seene the wicked strong, and spreading himselfe like a greene Bay-Tree : Yet hee passed away, and loe, hee was gone; and I sought him, but hee could not be found.* His Roote was deepe, his Stocke strong, his Branches broade, hee spread ouer, and shadowed the whole Countrey: yet he passed away; hee departed, his Sonnes died, his House soone decayed : and his Name was in little time quite forgotten. Psal: 37.
35. 36.

Oh, how much better then is it, to furnish the mindes of our children, and to instruct them in godlines, to teach them to know God, to leade theyr life vertuously, and to rebuke them, and chastise them for ill-doing?

The beginning of Wisedome, is the feare of God. Let them then learne, what that good and acceptable will of God is. Shew them the way in which they should walke; that they goe neyther to the right hand, nor to the left. The word of God is pure, and giueth vnderstanding to the simple: it is a light to their foote-steps; it teacheth those that are young to amende theyr wayes. For children by Nature are darknesse, and cannot see, except they be enlightened with Gods word. Psal: 111, 10.
Pro. 9. 10.
Psal: 119. 7. 8
6. & 119.
6. 105.

And therefore *Salomon* saith : *Catechise a Childe in his Youth, and hee will remember it when hee is olde.* This is a right blessing, when fathers and Pro. 22. 6.

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and Mothers giue to theyr children, when they cause God to blesse them too.

Mat. 21. When Christ came into *Ierusalem*, the young
15.16. children receyued him: They cryed, *Osanna to the sonne of Dauid, Blessed is he that commeth in the Name of the Lord.* Christ giueth witnes of them: *By the mouth of Babes and Sucklinges, hast thou set forth thy praise.* The words of the little and simple children, were able to confound the Wisdome of the Pharises. Thus were they taught from theyr Cradle, so carefull were theyr godly Parents for them.

Contrariwise, they cannot haue anie Wisdome, that dispise the law of the Lorde. They become blinde and wicked, and abominable in all their wayes. They haue no sense, nor feeling of the will of God. They cannot knowe light from darknes, nor God from *Belial*. Such were the Children that derided *Elisha*, as also
2.King:2. *Abolon*; whose heart Sathan had so possessed
13. with the spirite of pride and Ambition, that hee
2.Sam:16 went about to depose his Father from his King-
1.1. &c. dome. So also his brother *Adonijah*, vsurped the Kingdome of his father *Dauid*.

Another care which a father ought to haue
1.Kin:1.5 of his children, is, to traine them vp in study and vertue, and of a godly life. *Blessed are the pure in heart, for they shall see God.* They which keepe
Mat. 5.8. not this way, are the children of wrath. Herein
1.Thessal: standeth the whole profession of a Christian
4.7. life. For God hath not called vs to uncleannesse, but
vnto

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vnto holynesse. This is will of God, and this is our promise made vnto him, that wee serue him in holynesse and righteousnesse all the dayes of our life, that wee increase in vertue, and growe from grace to grace. *Luk. 1. 74-75.*

A wise and louing Father which sendeth his sonne to a dangerous iourney, eyther by Sea, or Land: first instructeth him with aduise, and telleth him in what sort hee shall auoyde perils.

Take heede (saith hee) the way is dangerous which thou must passe. The Sea is terrible, the waues rise vp as high as Heauen, and by and by, thou shalt see a pit as lowe as Hell. The Sands may swallow thee, the Rocks may destroy thee. Thou shalt passe by huge Mountaynes, and through a Wildernesse, where Theeues will assault thee. Thy heart will quake. Thou shalt crie for succour, and finde no man to helpe thee. In these and these places, hath manie a good mans childe beene cast away. Oh take heede (my Sonne,) thou art the staffe and comfort of mine age. If ought come to thee otherwise then well, I shall soone end my dayes in sorrow.

If a Father bee thus carefull that his Childe shuld escape worldly dangers, he must be carefull of Spirituall dangers, in which whosoever is lost, is lost for euer. Therefore thus, or to this effect, will hee say to him: Oh my Sonne, vnderstand what God hath done for thy sake. *1. Pet. 5. 8* Take heede to thy selfe. The world is all ouer- *Iam. 4. 7.* strewe with snares. The Diuell runneth and *Pro: 18. 10* see-

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Pf. 50. 15. seeketh whome hee may deuoure. Giue not ground to him, but resist him, and hee will flie from thee. *Bee strong in Faith.* The Name of the Lord is a strong Tower of defence. Call vpon him in the day of thy trouble, and hee will deliuer thee. Hee will giue thee of his spirit. Take heed my sonne, and be not deceiued, let no wilfulnes cast thee away. If sinnes intice thee, bee not a companion with them in wickednes. Fashion not thy self to the likenesse of this world: for the world passeth away, and the lust thereof. Hee that loueth this worlde, the loue of God is not in him. Be not like vnto them that perish. Thou wast conceiued and borne in sinne. Thou art by Nature the childe of wrath: but God made thee meete to bee partaker of the inheritance of the Saintes in light, and hath deliuered thee from the power of darknes: and hath translated thee into the kingdom of his deare sonne: Receyue not this grace in vaine; but cast away the works of darknes, and put on the armour of light. Be renewed in thy heart, and in thy spirit, that it may appeare I haue bin carefull for thee. Thus a carefull father seeketh to trayne vp his sonne, and to Nuture him.

Nowe there be some necessarie meanes and helpes, whereby godly Parents may the more effectually and vertuously bring vp theyr Children, according to the directions before spoken of, as these:

First, not to suffer their children and youth, to haue

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haue their owne will. For *Salomon* saith, *Prou.*
11.30. They are of a froward heart, are ab-
omination vnto the Lord. And againe, in the 29.
Chapter, verse 15. *A childe set at libertie, ma-*
keteth his mother ashamed. But what will some be
readie to answere in this case? Oh hee may be
broken of that time enough afterwards. But
what saith the wiseman, *Eccles. 25.27. Giue no*
passage to the waters, no not a little. The heart of
a childe is the violent waters. And as those
which haue experience in keeping and repai-
ring the sea bankes, can easily tell vs, that if the
raging waues should be suffered to breake ouer
but one tide, they should hardly in many daies
reouer it againe: so if thou sufferest thy chilles
affections to haue the ful swinge and course, yea
but a small season, thou shalt hardly or neuer
againe winne this breach.

2. The second meanes is, moderation in
diet, not to pamper children with too much
meat, or that which is delicate, but to giue them
that which is holesome and sufficient, and no
more. For excesse breedeth disease, both in
body and minde, maketh them gluttons and
drunkards, consumers of patrimonie, and this
vice draweth a thousand more with it: and euen
as the fattest soile bringeth forth the rankest
weeds, so pampered children brought vp with-
out due gouernment & discipline, thrust forth
the greatest and most ouergrowne vices.

3. The third helpe is, not to cloath them
with

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with costly apparell, or to attire them with new fashions. For this againe is contrarie to the nature of paines and labour, and stirreth vp pride. For euen as soft flaxe is soone on fire: so youthfull nature will soone be inflamed with this vice, as lamentable experience too much teacheth at this day. For, from whence commeth this disguised and monstrous apparell, but from wanton and dissolute education of youth? This is the speciall sinne of England, and if any thing be the ouerthrow of it (which God for his mercy turne away) it will be this: the land is too heauie of this sin. For the pride of all nations, and the follies of all countries are vpon vs, how should we long beare them?

Esay. 14.

12.

Zoph. 1.8.

How art thou fallen from heauen, O Lucifer, sonne of the morning? And it shall be in the day of the Lords sacrifice, that I will visit the Princes, and the Kings children; and all such as are cloathed with strange apparell.

4. The fourth helpe is reprehension, or chiding. And this is taught. *Prou. 19. 15. The rod, and correction giue wisdom.* Where by the rod, is vnderstood chastisement: and by correction, is vnderstood, chiding or reprehension. The want of this helpe was the vtter spoyle and vndoing of *Adonijah*, as may be seene, *1. King. 1. & 2. chapters.* And here we cannot but iustly find fault with most parents, who though they be somewhat carefull for their children while they be tender: yet when they be come to some

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years of discretion, as to fifteene or sixteene, which time is most fit for reprehension, because then by all reason it should soonest enter; and which time againe is most dangerous, because then our affections are most strong in vs, oh then they be growne to mens and womens estate, they may not be reprehended, they may not be disgraced. But know thou, oh wise parent, that so long as thou hast a childe, so long thou art a parent : and so long as thou art a father, so long thou must carry a fatherly authoritie and power ouer him.

5. The fift helpe, is chastisement, and it may well be called a helpe, because where reprehension will not serue, that must helpe : and this must be vsed in order and method, as the skillfull Physitian will not giue his strong & bitter pill before his preparatiue, lest the working of it should be hindered by the stubborne and indurate obstructions : so the wise parent in curing his soones vices, must not strike before he hath reprehended or preadmonished : least either he be too much cast downe and discouraged, or waxe obstinate. This kind of physicke, as it is more strong then the former, so it hath a more forcible and excellent working. For great is the godlinesse in that seueritie, by which the power of sinning is taken away. And againe, Salomon in the 22. of the Prouerbes, verse 15. saith more worthily : *Foolishnes is bound in the heart of a childe, but the rod of correction shall*

shall drive it away. And againe in the 13. chapter, verse. 24. *Hee which spareth the rod, hateth his sonne :* that is, he is an enemy vnto him. Wherefore know thou this, o thou father, that when thou seest thy sonne dangerously sicke with the disease of sinne, and doest not vse this helpe and remedie, which God in his holy word hath prescribed vnto thee, thou art accessarie to thy childes death, as an enemy, and his blood shall be required at thy hands : because where thou mightest haue saued him, thou hast wilfully cast him away. For Gods loue (good parents) looke to your children.

Oh that parents had lesse carnall affection, and more wisedome : for euery parent is blind in his owne children.

Oh, is it not a pittifull thing, that parents should themselues make graues for their owne children, & burie them quicke without all compassion, and thinke they doe well in it ? And is it not a folly aboue all follies, that while the parent layeth his hand vpon his childes mouth, to keepe away the colde winde, hee presseth it downe so hard, that he stranglenth him therewith ? Thus many a father and mother in the world, haue killed their deare ones by their inordinate loue and cockering of them, and thus many poore infant must still be murdered, because parents will not be warned.

Parents are bound by the law of nature to loue their children : for what a crueltie were it,
not

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not to loue them that they haue begotten and borne? But yet wisdom requireth, that they somewhat dissemble and hide their loue (specially to those Children that be of some reasonable discretion) least they should take boldnesse therevpon, to doe what they list.

For if we well consider of Mans-nature, that it is euill euen from his byrth, we shall then find the young childe which lyeth in the Cradle, to bee both way-ward, and full of Affections: and though his bodie bee but small, yet hee hath a great heart, and is altogether inclined to euill: and the more hee waxeth in reason, by yeares, the more hee groweth prowde, froward, willfull, vnruilie, and disobedient. If this sparkle bee suffered to increase, it will rage ouer, and burne downe the whole House. For wee are changed and become good, not by byrth, but by Education.

Gen: 5. &
8.28.
Matt: 15.
19.

For like as planting and carefulnesse hath great power in all growing things: Euen so hath Education greater vertue and strength: yea, and better fruite in the diligent bringing vp of theyr children.

Therefore Parents must bee warie and circumspect, that they neuer smyle or Laugh at any wordes or deedes of theyr Children, done leawdely, vntruthfully, naughtily, wantonly, or shamefully, nor to kisse or commend them, for so doing. For Children will commonly accustom themselves vnto such thinges, as they

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shall see and perceyue to bee pleasing and delightfull to their Father and Mother. Therefore they must correct, & sharply reprove theyr children for saying or doing ill, and make it knowne vnto them, that they bee neyther well pleased, nor contented with theyr so doing, but that it greatly disliketh them. And againe, on the other side, let them kisse and make much of them, whensoever they shall see or heare them doe any thing that is a signe of goodnes.

But such is the fond and too much cockering affection of some Parents towards theyr children, that there is more neede in these dayes, to teach and admonish them, not to loue them too much, then to perswade them to loue them. For *Dauids Darling*, was *Dauids Traytor*.

And this is the manner of God, and his iust iudgement; that when any Father or Mother beginnes (as it were) to set theyr Childe, or any thing else in the roome of God, and so loue the same aboue him which gaue it, eyther to take away the Childe, or the thing, or else to take away the Parents, before they prouoke him too much. For as the Ape doth (with too much embracing,) well-neere kill her young Whelpes: So likewise, some vndiscreet Parents, through immoderate Loue, and ouer-much pampering and cherishing, doe vtterly spoyle and marre theyr children.

Therefore, if Parents would haue theyr Children liue, they must take heede that they loue

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love them not too much: For the giuer is displeased, when the gift is more esteemed then hee.

Wee may see by Experience, how that many children of good wit and towardnes, are marred and spoyled for want of good Education, and so get those vices from theyr tender yeares, which all theyr life after, doe for the most part accompanie them.

Ill bringing up, is a cause of marring many which are of a good towardnes & wit.

For when Parents doe eyther too much coker theyr Children, or by theyr leawd example, allure to naughtinesse, or neglect due instruction; what other thing (I pray you) can come to passe, then which we see in Trees, which from the beginning being neglected, become crooked and vnfruitfull?

Contrarywise, they that are pruned, erected, ordered, and watered, with the Hand and cunning of the Husbandman, are made straight, fertile, and fruitfull. So that the manner of life, education, and custome, are of geat importance to moue to vertue.

What a great folly is it in Parents, to toyle themselves, and be occupied in getting Riches, and to bee nothing carefull for theyr Children, for whose sake Riches are gotten? Assuredly, there can none more precious, and better Heritage be left vnto Children, then if they bee well and vertuously brought vp from theyr tender Age, and be rightly instructed vnto vertue from theyr infancie. This patrimony remaineth with

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*two things,
which
much hin-
der good e-
ducation.*

them continually, nothing at all subiect to the stormes and Troubles of Fortune. But wee see two speciall causes, why some Parents do more negligently provide that their Children bee instructed; to wit, too much cockering, and nig-gardship.

In cockering, Mothers doe more often offend, and especially, those which haue but fewe children.

These doe like as if some Husband-man should refuse to Tyll his Fielde, because he hath but one onely. Who could suffer this mans fol-lie and peruerfnes of Iudgement?

Is it not much more to be Tyllled, because it is onely one?

Yes verily, that so the profite and increase of one, may recompence the want of manie: Euen so, after the same sort, wee may iudge it to be the dutie of Mothers, so much more diligently to bring vp their children, by how much they are fewer.

The fewer they loue their children more deerely, then that
the childrē they can suffer them to be an houre out of their
the more fight: but this is cruell Loue, so to loue theyr
diligently Children, that they (should be as it were) giuen
to be cared ouer of their Mothers vnto all naughtinesse; Of
for, that which peruerse and cruell Loue, not a fewe shall
they be well suffer the iust punishment, which with great
brought vp griefe of minde, and with Teares shall be com-
pelled to see the vnbraydeled wantonneffe, and
vngra-

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vngraciousnesse of their Children, vnto which they doe now (all too late) goe about to prouide a remedie.

On the other side, Niggard-ship is oftentimes greater, then that Parents will not bestow the cost.

*The second
cause
which bindeth
good education.*

Whatsoever is spent vpon Horse-keepers, or Horse-breakers, Fooles, Minstrels, Dogges, Hawkes, &c: that some thinke well bestowed: But if they see any thing to be spent about instructing theyr Children, they thinke all ill bestowed; and are much more carefull, that an Horse bee well framed to vāting and Leaping, then that their Childe be well instructed to vertue.

This inconuenience commeth to the mindes of Children, if they bee not well brought vp, that they become seruil, and lie open to all siane and naughtines.

For if a man leaue his field vntylled, hee shall finde it to haue brought forth Fearne and Thyfles, and such vnprofitable weedes: after the same sort, if hee shall leaue the wits of his children vnlooked vnto, and vnexercised, hee shall be sure to reape most abundant fruite of wantonnesse and vngratioufnes.

The Holy-Ghost, speaking in the Scriptures of foolish Sonnes, as that he that begetteth such a one getteth himselfe sorrowe, and that the Father of a foole hath no ioy: *Pro: 17. 21.* he meaneth it not so much of Natura' Fooles, or idiots,

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And such as are destitute of common Reason, (although it is true, that is a lamentable iudgement of God, and a heauinesse to the Parents of such a Childe) as of wicked children, such as eyther are ignorant in the word, or not knowing how to order one right steppe to the Kingdome of God: or else hauing some knowledge, abuse it, to maintayne theyr carnall Lustes and appetite.

For in this case as it would grieve Parents to haue Naturall-fooles to theyr Children, or such as eyther in some imperfection of Nature, are dis-membred, or deformed, and misfigured in the partes of theyr bodie: Euen so much more should it grieve them to haue such Children, as eyther for want of Knowledge and heavenly Wisedome, cannot walke in the feare of God, or abusing the Knowledge giueu them, prostitute and giue themselves to all sinne and wickednes.

It is maruellous how greatly Parents can bewaile the want of one Naturall gift, proceeding of some imperfection, and how easily they can passe ouer without any grieve, the want of all spirituall graces, springing from corrupt Education.

In like manner it is straunge, that men can take the matter so heauily, when theyr children breake into such offences, as eyther haue open shame or Ciuill punishments following them: and yet can make no-bones, but passe ouer such
sinnes

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sinnes as are against the Maiestie of God, accompanied with euerlasting confusion, and vn-speakable torments?

Wherein, what doth the most part of men bewray, but theyr great hypocrisie, in that neyther theyr ioy, nor theyr grieve is sound to their Children; and that they loue themselues more in theyr Children, then eyther theyr saluation, or the glorie of God: the tender loue and care whereof (no doubt) did increase the sorrowe of *Dauid*, for the death of his Sonne *Abolon*; 2. Sam: 18, 33. who was not so much grieued for the losse of a Sonne, as for that vntimely ende of his Sonne, to whome the Time of Repentance for his saluation, and the glorie of *G O D* was denied, which hapdily, if hee had liued, his Father *Dauid* might haue reioyced in.

Let Parents therefore learne to correct their affections to theyr Children, and bee grieued for ignorance, impietic, and sinnes; whereof eyther theyr Carnall copulation, the not lamenting of theyr Naturall corruption, the want of Prayer, and holy seede, or prophane Education, armed with the wrath of God, may bee a most iust occasion.

Can Parents hope for a holy posteritie? or doe they maruell if the Lord crosse them in the Children of theyr bodyes, when they make as bold and brutish an Entrance into that holy ordinance of the Lorde, as is the meeting of the Neyghing-Horse with his Mate? when being

ioyned in that honorable estate of Matrimonie, eyther as meere Naturall men, without all knowledge of God, they beget theyr children : or as too Carnall men, without the feare and reuerence of the Lord, neyther bewayling their corruptions which they receyued of theyr Ancestrie : nor praying against theyr infirmities, which may descend to their posteritie, they abuse the Marriage-bed.

Lastly, when hauing receyued the fruite of the Wombe, they haue no care, by good and vertuous bringing vp, to offer it to the Lorde, that theyr Childe by carnall generation, may be the childe of God, by spirituall Regeneration.

Surely no : and yet men looking vp to God his prouidence and secret counsell, without all bethinking themselues of theyr corrupt generation, from which their children are descended, without all looking backe into theyr wicked and godlesse bringing of them vp, will fret against theyr sinnes, fume against their children : yea, often they will correct them, and that to serue theyr owne corruptions, not so much grieved for that they haue sinned against God, as that they haue offended them.

Christians therefore must know, that when Men and Women, raging with boyling Lust, meete together as brute Beasts, hauing no other respect then to satisfie theyr owne Carnall concupiscence, when they make no conscience

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to sanctifie the marriage bed with prayer, when they haue no care to increase the Church of Christ, and the number of the elect, it is the iust iudgement of God, to send them either monsters, or naturall fooles, or else such as hauing good gifts of the minde, and well proportioned bodies, are most wicked, gracelesse, and prophane persons.

Againe on the contrarie, we shall finde in the word of God, that noble and notable men commended vnto vs, for rare examples of vertue and godlinesse, were children asked and obtained of God by prayer.

Our first parents *Adam* and *Eue*, being humbled after the birth of their wicked sonne *Caine*, obtained a righteous *Abell*: of whom, when by his bloodie brother they were bereft, they receiued that holy man *Seth*. *Gen. 4. 2.*

Abraham, begetting in the flesh, had a cursed sonne *Ismael*, but waiting by faith for the accomplishment of God his couenant, he obtained a blessed *Isaack*. *Gen. 21. 2.*

Jacob not content with one wife, according to the ordinance of God, was punished in his children: yet afterward being humbled, he receiued faithfull *Ioseph*. *Gen. 30. 24.*

Elkanah and *Hannah*, praying and being cast downe, had a *Samuel*, that did minister before the Lord. *1. Sam. 2. 9.*

David and *Bethsheba* lamenting their sinnes, obtained *2. Sam. 22. 24.*

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2. Sam: obtayned *Salomon*, a man of excellent wife-
dome.

22. 24.

Luk: 1. 13

Zacharias and *Elizabeth*, fearing the Lorde
receyued *Iohn* the *Baptist*, a Fore-runner of
CHRIST.

Looke what sinnes Parents haue receyued
naturally, without God his great blessing, with-
out prayer and humbling of themselues, they
shall conuey them to theyr Posteritie. And
although the Lorde graunteth sometimes ciuill
gifts vnto the children of Naturall and Carnall
men: yet for the most part they receyue theyr
naturall sinne.

But if the children of God, by Regenerati-
on, doe see into themselues, and lament theyr
sinnes of generation, praying that theyr Natu-
rall corruptions may be preuented in theyr po-
sterities; they shall see the great mercyes of
God, in some measure, freeing theyr children
from the same.

Now when thou shalt see such sinnes to be
in thy children, enter into thine owne hart, exa-
mine thy selfe whether they are not come from
thee? Consider how iustly the hand of God
may bee vpon thee: and when thou wouldest
be angry with thy childe, haue an holy Anger
with thy selfe, and vse this, and such like Medi-
tation with thine own soule; Lord, shall I thus
punish mine owne sinne, and that in mine owne
childe? shall I thus persecute the corruptions of
my Ancestors? Nay, I see (o Lorde) and proue
that

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that thou art displeased with me, for the too carnall conception of my childe : I lay then in some sinne, I asked it not of thee by prayer : be mercifull vnto me (ô Lord) and in thy good time shew some pittie vpon my child.

Thus thinking, thou goest about to correct nature in thy childe, which he could not helpe, arming thy selfe with prayer, repenting with *Jacob*, thou shalt be so affected, as desirous to draw thy child out of sin, yet with the mildest meanes and least rigor.

And one thing is most wonderfull ; that some will teach their children to speake corruptly, and doe wickedly, whilest they are young, and yet beat them for it when they are old.

Againe, some will imbolden their little ones to practise iniquitie towards others, which when by the iust iudgment of God, they afterwards exercise towards the parents themselves, they are corrected for it. And yet reason with these, and such like men, for the euill education of their children, and they will answer : Doe not wee as much as is of vs required ? wee send our children to the Church to be instructed of the Pastor : and to the schoole to be taught of the master : if they learne, it wil be the better for them : if not, they haue the more to answer for : what can we doe more ? But remember, ô man : consider, ô woman, who-soeuer thus speaketh, that for sins sake, and the
want

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want of prayer, there may be a plague vpon the Pastors paines, and a curse vpon the teachers trauell.

Children If parents therefore would haue their chil-
profit more dren blessed at the Church, and at the schoole:
by good ex- let them beware they giue their children no
ample in corrupt example at home, by any carelesnesse,
one mouth, prophanenesse, or vngodlinesse: for when ex-
then by in- amples are set before childrens eyes, they are
struction in easily led away to that which is euill: otherwise,
a whole parents will doe them more harme at home,
yeare. then both Pastor and schoole-maister can doe
good abroad. For the corrupt example of the
one, fighteth with the good doctrine of the o-
ther: which is so much the more dangerous,
because that corrupt walking is armed with na-
ture, and therefore more forcibly inclineth the
affections of children to that side.

And further, experience teacheth vs, that
children like, or mislike more by countenance,
gesture and behauiour, then by any rule, doc-
trine, or precept whatsoeuer.

Some there be, that will not haue their chil-
dren taught, vntill they be ten or twelue yeares
old, because (as they say) at that age they haue
but an apish imitation.

To whom we answer, that although they
cannot then deeply discerne, nor profoundly
conceiue things: yet how many things before
these yeares, will they both receiue and re-
member?

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And wee demaund, if children be apish in imitation and following that whilst they be young, which they will haue the habit, qualitie or propertie of when they be old, may they not much better doe apishly good, whiles they are young, which they may carefully doe when they are old? besides, let them goe so vntaught, and they will grow so head-strong, that they will sooner be broken, then bended: sure it is, that one stripe, or two words, will doe more good to a child in time, then a hundred stripes afterward.

And here let parents be admonished of their vndiscreet correction; who doe their children more harme in shewing a merrie countenance, after their discipline vsed, then they doe good by their chastisement of them, whiles they doe correct them.

Neither doe we purpose to take away naturall affections, and a Christian kind of compassion in all our censures: for it is our great complaint of the brutish vnmercifulnesse of many parents here, but we would wish Christians to correct their vndiscreet affections herein by heauenly wisdom.

Neither are we so stoicall, as to denie a more milde and affable kind of speech to be lawfully and conueniently vsed to children, and yet we wish it to be voyd of all vnseemely lenitie, and without all shew of foolish, vaine, and vnnesse-
sarie behauiour.

To be brieft, how needfull household government is towards children, may appeare by the slender thriving, and small profiting either of religion or vertue, either in the Church or Common-wealth.

Speake men of discipline neuer so much, complaine they of the want of Church government neuer so lowd, preach they, teach they neuer so much abroad, vlesse they will begin discipline in reforming their houses, and giue religion some roome at home; they shall trauell much, and profit little.

And surely, if men be carefull to reforme themselves first, and then their families: if their charge be greater then their circuitees and prouinces wherein the Lord hath placed them, it were the best way to mooue the Lord to bestow reformation and discipline on his Church among vs: and of all meanes that now may be hoped for, this seemeth best: for of particular persons, come families: of families, townes: of townes, prouinces: of prouinces, Realmes: so that conueying discipline thus from one to another, in time, and that shortly, it would come into the Church.

Well (wee say) let there be neuer so good lawes in citties, neuer so pure order in Churches, if there be no practise at home: if fathers of families vse not doctrine and discipline in their houses, and ioyne their helping hands to Magistrates and Ministers, they may indeed, but

out vniustly, as many haue done complaine,
that their children are corrupted abroad, when
they were before, and are still corrupted and
spoiled at home

Alas, if parents, to whom the comfort of their
children well brought vp, is a precious crowne,
will not informe, and reforme their children in
the feare of God, how can hope sustaine
these men, that others will performe this dutie
for them, to whom this charge doth farre lesse
appertaine.

Lastly, let parents remember, that therefore
they haue disordered and disobedient children
to themselues, because they haue beene disobe-
dient children vnto the Lord, and disordered
to their parents, when they were young: where-
of because they haue not repented, the Lord
punisheth their sinnes to others, with the like
sinne to themselues.

Wilt thou know thou father, how thou
maist haue that blessing, to be the blessed
father of a blessed seede? Wilt thou know,
thou mother, how to auoyd that curse, to be
the cursed mother of a cursed seede? bring
thy children within the compasse of the coue-
nant, indeuour to make thy son, the son of God,
and thy daughter by nature, the daughter of
God by grace: and remember that God, on his
part protested to father *Abraham*, that hee
was all sufficient, for the accomplishment of
his promise, in giuing him a blessed seede:
and

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and requested also on father *Abrahams* part, that hee should walke before him, and be vp-right.

Wilt thou then haue the one part of this couenant, that is, that God should blesse thee in thy seede? then remember also, that thou walke before the Lord, and be vp-right.

Wilt thou haue thy children as the blessed seede of *Abraham*? teach them with *Abraham* the iudgements of the Lord: pray for them with *Abraham* that they may liue in the light of the Lord: be ready to offer them with *Abraham*, that they may be an holy sacrifice vnto the Lord.

It is thou (o man) (o woman) that maist doe thy childe the greatest good, and the greatest harme: if thou praieest for them, and repentest for thy selfe, the Lord will blesse thy care, the Pastours paynes, and the Teachers trauell: but if thou despisest these duties, the Lord will denie thee these blessings, and the curse of God will fall vpon the childe, at home in thy house, abroad in the Church, and in the schoole.

And seeing the Lord hath promised that he will be thy God, and blesse thy seede, if thou beest faithfull, thou mayest both hope, that thou art of the faithfull, if thou hast a blessed seede: and feare that thou hast not as yet, the blessing of the couenant, when thy seede is accursed.

But

But had not *Jacob* wicked children, and *Daniel* vngodly sonnes? and doth not daily Experience teach vs, that wicked men haue godlie children? *Obiection.*

Yes ; for besides the secret counsell of the Lorde herein, wee must knowe, that neyther the promise of the Lorde is so vniuersall, that euery particular childe of a faithfull man , should bee within the Couenant: or if of manie, there be but one Blessed, the promise is performed : yea, which more is, though the faithfull man haue neuer a good childe, yet, if vnto the thousand generation, there bee but one good, the Couenant is not broken : Neyther must wee tye the Lorde his worke, so much to Man, that a good man may not haue an euill sonne, seeing though the Lord visit not his sinnes, yet he may visit the sinnes of some of his fore-Fathers, to the third and fourth generation going before. *Answer.*

To the second (we say,) That an euill father hauing a good childe, though the Lorde shewe not Mercie to that particular man therein, yet hee may remember his Promise, to some of the fore-Fathers, in the thousand generations going before : and though that Euill man haue no cursed childe, yet the curse may be accomplished in the third and fourth generations following.

Wherefore, not speaking of Election, or Reprobation, which we leaue onely to the Lord, to make good or badde: we exhort Parents to
V the

the ordinary meanes to bring vp their children, so as they, (eyther by some good tokens) may see them the Children of God, as Heyres of the Couenant, or at least bee comforted in theyr owne conscience.

If theyr Children for some cause vnkowne, refuse it, yet they may reioyce in this, that to the yttermost of theyr abilitie, they haue vsed all good and godly meanes, to bring them vp well, and offered them to God.

And if Parents haue cause to bee griued, when thus traouelling in good Education, they cannot see good in theyr Children; how much more cause of griefe may they haue, when they haue vsed and bestowed no labour at all, to bring them vp in the feare of the Lorde? And yet many will bee griued for the one, that will not for the other.

Wherefore, if wee wish to conuey God his blessings to our posterities, let vs vse the duties ther vnto; Let vs (if we be loth to conuey God his iudgements to our children) carefully auoyd the meanes vnto it.

And surely, as it is a blessed thing in the houre of death, with *Symeon*, to depart in peace; *Luk. 3.29* Leauing our Wiues, Children, and Seruants, members of Christ, spouses to Christ, Children to God, and Seruants to the Lorde: So in death, no one thing will be more grieuous vnto a man, then (the Lorde hauing giuen him the Charge of so manie Soules, to bee furthered to saluation,

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saluation,) that his owne tormented conscience shall presse him: How, as much as he could, he hath helped them forward to theyr damnation: And so (which is more fearefull) hee shall haue them spewing, and foming out on his face, continuall curses in Hell, accusing him for euer to be a Murtherer of their soules, and a Cut-throat of theyr saluation.

The end of all this, briefly is thus much, that parents hauing Pooles, Children not walking eyther in knowledge, or in a good Conscience, must make some vse of so iust a cause or grieve, examining themselves, and accusing their owne soules before the Lorde, eyther for that theyr meeting was prophane, to so holy an Estate, or Brutish, because they desired rather a seede like vnto themselves in flesh and bloud, then such as might bee like Christ, by grace, and Newe byrth; Or, that they begat theyr Off-spring as meere naturall, or very carnall men: Or because they eyther prophanely neglected all good Education: or monstrously misliked that in their young children, which they liked in themselves, and punished in them theyr owne corrupt precepts: Or, for that they suffered theyr children iniuriously, to doe euill to others, which they could not suffer to doe to themselves: Or, vntaught them that at home, which was taught abroad: Or, in that they do lye in some sinne vnrepented of: Or else, because they neuer made conscience to bring theyr posteritie within the Covenant of saluation, but still loued the flesh

A godly Forme

of theyr children, and not theyr soule.

Let all Parents remember, that they are bound by the law of God and Nature, as concerning this bodilie Life, to make good and honest prouision, (according to theyr degrees) for the reliefe and maintenance of theyr Children and familie. And therefore such Fathers and Mothers, as consume and waste away theyr Money and substance vnthriftilly, by Dycing, Carding, Gaming, or by anie other indirect and vnlawfull meanes, whereby theyr Children and Familie should bee maintained, doe very ynnaturally sinne, and breake Gods Commandements.

The wise man sheweth Parents, when is the best Time to sowe the seede of vertue in theyr Children, that it may bring forth the fruite of life, and make them alwayes ready to die: saying, Ecclesi: 12. 1. *Remember now* (saith hee) *thy Creator, in the dayes of thy Youth.* As if hee should say; Be mindfull, and thinke on *G O D*, in thy Youth, and do not prolong or deferre it yntill Age. And so all theyr life shall runne in a line; The middle like the beginning, and the ende like the middle: as the Sunne setteth against the place where it rose.

*Youth
must think
on death
betimes, to
the end to
liue well,
& die well.*

*Marriage
with pa-
pists, &c.*

*Gen: 23.
v. 24.*

One of the principallest duties that belong to parents towards theyr Children, is, that they be very wary and carefull, that theyr sonnes and Daughters, doe not match in Marriage with such as are vngodly, wicked, and voyde of true reli-

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religion. Which if they doe, they endanger the faith of theyr Children, and so commit a grievous sinne.

For prooffe whereof, let vs consider first what Marriage is, and howe nigh a coniunction the Lorde hath made it. Hee made the Woman of the Mans nature; flesh of his flesh, and bone of his bones: So that wee may not imagine, That that God, which required so neere a Coniunction, in the outward and inferiour part, will suffer the minde and spirite of the Husband and Wife, betweene faith and superstition to be rent asunder. *Therefore* when God saide: *They shall be two in one Flesh*: We may not thinke but that hee spake it of the whole and perfect Creature, made of bodie and soule, that they should bee of two one. Or that God did by so holy a Law, set free the holiest part, requiring onely such agreement in the flesh and bodie, and leaue the soule and spirit in dissention: For as God gaue vnto both one name, as touching theyr Earthly nature, signifying theyr vnitie, and called them *Adam*; Genes: 5.2. So hee gaue vnto them a likenesse in name, as they were ioyned in Marriage; to signifie theyr agreement in minde and spirit, and called the one *Man*, and the other *Woman*: Genes: 2.22.23. Yea, hee gaue vnto Marriage, this especiall priuiledge. *For this cause shall a man leaue his Father & his Mother, & shall cleaue to his Wife, & they shall be one Flesh*: but it could neuer be, that any vniting onely of flesh

Gen. 2. 24

A godly Forme

and bloud, should haue found a dispensation from the Lawe, that bindeth minde and conscience; *Honour thy Father and thy Mother*; Exod: 20. 12.

The holy and faithfull bond of Marriage betweene Man and Wife, is commended to vs, by that most holie coniunction of Christ with his Church: *Ephes: 5. 2.* Seeing that this is a Coniunction both of bodie and soule, then such as are Christian parents, ought to bee carefull, that their children may reioyce in it, howsoeuer it liketh others to marrie their children, yet they ought to see that their children, do settle themselves, that they may knit their mindes in religion, where they make their bodies one: that so their Marriage may bee to them, as a Loo-cannot say, king-Glasse, to viewe and beholde the Loue God speed, of Christ.

because she Saint Paule giueth this generall rule, to all that will marrie, that they marrie in the Lord; And Gods freeds to marrie, onely in the Lord, is not to be led by 2. 2oh: 10 flesh and bloud, with fauour, credite, honour, 1. Cor: 7. friendship, riches, or beautie, but rather it is to marrie religiously in the feare of God, and in the fellowship of the Church of Christ, where true Christians liue by one faith, professe one religion, and serue one God.

who marry Now let vs a little call to our remembrance, what fruite such equall Marriages haue brought forth from the beginning.

the lord se- The Sonnes of God, sawe the Daughters of men,
gen: 6. 2. 11

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men, that they were faire, and they tooke them as the Iews
Wiues of all that they liked. might not

This aduenturous Marriage in a strange Re- marry with
ligion, did so infect the Worlde, that all Flesh the Cana-
had corrupted his wayes. For this cause God nites, so
gaue this plaine and expresse Law, vnto the pec- christians
ple of Israel, as touching all the Inhabitants of may not
the Lande of Canaan: *Thou shalt not give thy marry with*
Daughters vnto his Sonnes; Deut: 7. 2. 3. 4. Exo. the which
34. 16. *Surely they will turne away thy heart:* 1. are like
King. 11. 2. Ezra: 9. 1. 2. &c. and 13. 10. 2. 2. Cananites.
Reade the places. Gen: 24. 3

We may not here thinke, that this inhibition & 28. 1.
serueth not nowe vnto vs, as touching Pagans, Mal: 2. 11
Turks, or Infidels; but rather we must assure our Ezr: 9. 14
selues in the truth, and knowe that no people in
the world, are more within the compasse of this
law, then the papists, and superstitious idolaters.
The holie-Ghost forbiddeth vs to keepe com-
pany with Idolaters, and such as are of a strange
religion. And how can he then permit, that we
should marrie with them? Hee commandeth If adultrie
streightly, that we should not draw in one yoke may sepa-
with the vnbelieuing: 2. Cor: 6. 14. which to do, rate mar-
is as vnseemely, as an Oxe and an Asse to be yo- riage, shall
ked together to plough: Deut 22. 10. And how not idoltary
can we possibly deuise to violate and break this bnder
commandement more contumeliously, then to marriage,
yoke our selues in Marriage, with the vnfaith- which is
full? Wee are charged, *To offer vp our Boayes a it?*
liuely, a holy, and a reasonable Sacrifice vnto God: 1.

A godly Forme

Rom: 12. 1. But if we shall giue our bodies to Papists, we then shal make them one flesh with the Papists: and then wee may be sure, that no corrupt sacrifice can be a sweete smelling sacrifice vnto the Lord our God.

Parents may not giue theyr daughters to a man vnfacified
Ge: 34. 14

Heere godly Parents ought then aduisedly to consider, that the strengthening and constant standing in religion of their children, is onely of God, and from God, and not of themselves, and therefore although they haue brought vp theyr children religiously and vertuously, and thinke they are so well grounded and settled therein, that they cannot bee remooued and drawne from theyr sound profession: yet they must beware, that they doe not tempt God, and venture theyr Children to walke in that way, which so many haue fallen in. How can they assure themselves? that theyr Children shall abide constant, and stand vpright, if they shall cōsent, that they may couple themselves in marriage with Papists?

Saumpson was borne by Gods promise, consecrated to the Lord, from the day of his byrth, to the day of his death, made Iudge of Israel; a deliuerer of Gods Church, and a Reuenger of his Enemyes: very great and especiall tokens of the grace of God in him, that it should be continued: yet, when he would attempt to marrie one of a strange religion, hee lost his honour, and became a Laughing-stocke vnto the Enemyes of God. *Iudges*, the fourteenth chapter, and

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and first verse, &c. and 16. 4. 17. 18. &c.

Salomon was a wise man, as euer was any before him, or after him: God had indued him with Heauenly gifts, and had set him vp, as a figure of his Sonne Christ: yet when he had married with *Pharaohs* daughter (and others, of another religion, and strangers from the commonwealth of *Israell*,) hee then fell from worse to worse, till at the last, he fell to miserable Idolatry: 1. *King*: 11. 4.

What was the cause that *Ahab* king of *Israel*, did worse then all the Kings before him: a man euen sold to work wickednes in the sight of the Lord: aboue all his Idolatryes, and walking in the most wretched wayes of *Ieroboam*, the Scripture layeth this to his charge, euen as his greatest sinne, that he took the daughter of the king of the *Sydonians* to his wife: 1. *Kings*, 15. 28. 28. 29. 30. 31. And least such parents as either haue, or heereafter shall marrie theyr children to Papists, should thinke theyr case to be better then his, because though they marry them to Papists, or to Atheists, yet they do not marry them to any Pagans: let them consider what the Scripture teacheth them more.

Ieroboam King of *Iudah*, Married neyther with anie *Sydonian*, nor *Egyptian*, neyther with Pagan, or Infidell; but with one of his owne people, and of the Tribe of *Israel*: yet because shee had corrupted her religion in her Fathers house, the Scripture sheweth this to

Miserable
is that mā
which is
fettered
with a wo-
mā that li-
keth not
his religio:

He feareth
not sinne,
which doth
not shun
occasions, &
he is wor-
thy to be
snared,
which lea-
deth him-
selfe into
temptation
and so ma-
keth a trap
for himself.
Luk. 11. 4

The wife
must bee
meete, as
God said.
Gen 2. 14
But how is
be

A godly Forme

*See meete,
if the hus-
band be a
christian &
be a pa-
pist?*

to bee the cause of all *Iehorams* sinne: Hee had
enill in the sight of the Lorde, because the Daugh-
ter of *Ahab* was his Wife: 2. King. 1. 18. Yea,
the Scripture maketh this sinne so great, that
Iehosaphat a good King, was yet defiled with
it, and it is reported as a great blemish of his
vertuous dooings, that euer hee suffered his
Sonne *Iehoram*, so dangerousslie to Marrie. 2.
Chron: 1. 18.

When God would blame the idolatrie of
his people of Israel, shewing both how greatly
he did hate it, and what plagues he would bring
vpon them for it, hee reuealed it vnto the Pro-
phet vnder this parable: bidding him take vn-
to himselfe a wife of fornications: that is, a wife
full of spirituall whoredomes, such a one as a pa-
pist is, that in such a marriage (as in a glasse) hee
might behold how loth some the peoples idola-
tries were, Hos: 1. 2. &c.

Parents haue further to remember, that they
haue not this Rule and Authoritie ouer theyr
Children, that they may chuse whether they
will let them Marrie or no, or when they list,
and whome they list: but Fathers and Mothers
must consider, that they haue Rule ouer theyr
children vnder the Lord: So that the Lord is a-
boue them: And therefore parents must deale
with theyr Children according to the will and
minde of God, which will of God is reuealed
vnto vs out of his word. Now God by his A-

1. cor: 7. 1

postle saith; *To auoyde Fornication, let every man*
haue

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have his owne Wife : And let every Woman have her owne Husband : Whereby all parents may see, that God commaundeth them to permit and suffer euerie one to Marrie, that is disposed to marrie.

Now, if they may not forbid any Man or Woman to marrie, much lesse theyr owne Children, whom if they suffer not to marrie, not hauing the gift of Continencie ; then they breake and resist Gods ordinance. For we reade, that when *Isaack* forbad his Sonne *Iacob* to marrie any of the Daughters of Canaan, hee did not re-
Gen: 18. 2.
Ind: 14.
12. 3.
** It is the*
parents du-
ty to giue
their chil-
dren that
which may
helpe them
in this life,
to counsell,
or to pro-
uide them
fit & reli-
gious mar-
riages.

Likewise the Parents of *Sampson*, when hee asked a Wife of them, did not simply forbidde him to marrie : but they reprooued him, for be-
which may
helpe them
in this life,
to counsell,
or to pro-
uide them
fit & reli-
gious mar-
riages.

* Therefore such parents as be godly, will haue aduised considerations and regard of the infirmities of theyr Children, and whether they can liue Continent, and chaste, or no : and if they shall make choyse, and haue a good liking to such as be honest, religious, and godly, (hauing craued theyr parents consent) although they be not so Rich and wealthie, as they would wish them to match with : yet they ought not to hinder, restraîne, and forbid theyr children to marrie, onely for want of goods and substance.

Parents

Ruth: 3. 1.

A godly Forme

Parents ought to be carefull, that their children doe marrie in such an age wherein they should vnderstand whom they choose, and very well perceiue what they take in hand, and that they doe not seeke to match themselves in marriage about their degree. And it is very expedient, that parents admonish their children, to make their choise according to their complexion and condition.

When Parents doe abuse their authority.

Parents must not match their children onely for carnall respect.

When Parents doe marrie their daughters to men of vnderstanding, they shall performe a waightie worke.

This is a most vnnaturall and cruell part, for parents to sell their children for gaine and lucre, and to marrie them when they list, & to whom they list, without the good liking of their children, and so bring them into bondage. And therefore if parents shall force and compell their children to marrie contrarie to their mind and liking: then the sorrowfull children may not say they haue married them, but for euer they haue married and vndone them. And therefore to the end, that marriages may be perpetual, louing and delightfull betwixt the parties: there must and ought to be a knitting of hearts, before striking of hands.

The places of Scripture, are many and diuerse, by which may plainly appeare, that all godly and Christian Parents, are charged by God himselfe, that they should be carefull in time, to make meete choyse of Husbands for their daughters, and fit Wiues for their sonnes: amongst many, these quotations doe sufficiently prooue it. Deutro. 7. 3. Nehemia. 13. 23. 24. Ier. 29. 6.

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Ier. 29. 6. 1. Cor. 7. 36. 37. 38. Gen. 24. 10. &c.
and 28. 1. 2. and 4. 4. and 38. 6. 8. Iosu. 15. 16.
17. 2. Sam. 13. 13. Iudg. 14. 1. &c. Let fathers
and mothers therefore (on whom this charge
by Gods his cōmandement lieth, to take wiues
for their sonnes, and to prouide husbands for
their daughters) take diligent heede hereunto,
that they abuse not their power and autho- *Colos. 3.*
ritie ouer their children, but as in other causes, *21.*
they are willed by the Apostle, that they deale
not in such sort towards them, that they here-
by be dismaid and discouraged: so especially
in this matter of greatest moment and value
of all other worldly things whatsoeuer, let
them abstaine from all rigour and roughnesse,
and beware that they turne not their fatherly
iurisdiction and gouernment, into a tyran-
nicall sowernesse and waywardnesse, letting
their will goe for a law, and their pleasure for a
reason.

For the rule of Parents ouer their chil-
dren, ought to resemble the gouernment of
good Princes towards their subiects: that is to
say, it must be milde, gentle, and easie to be
borne.

For as they, so likewise Parents, so farre
as concerneth them, and lieth in their abilitie
to performe, must carrie such an euen and vp-
right hand in their gouernment, that they may
by loue seeke to win the hearts of those, ouer
whom they are set, to be firme & sure towards
them;

A godly Forme

them ; and nor to keepe them vnder a seruile of
slauish awe & subiection, by too much feare, but
rather by a child-like, and reuerend feare, which
both the subiects owe vnto their Princes, and
Children vnto their Parents ; and which both
the one & the other easily obtaine at the hands
of such as are vnder their gouernment, by their
equall, vpright, and moderate behauiour to-
wards them.

*Parents
ought to
deale sin-
cerely in
the choise
of their
children.*

*In promi-
ſio of mat-
ches for
their chil-
dren, Pa-
rents ought
to begin
with pray-
er.*

It doeth therefore stand Parents greatly in
hand, that in making choyſe for their Chil-
dren, they be free from all ſiniſter and corrupt
affection, and that for Lucre and couetouſnes,
they ſeek not to thruſt ſuch matches vpon their
children, as they cannot brooke, nor like wel of.

Yea, and in this moſt graue and weightie
-cauſe, it is a thing earneſtly to be wiſhed, that
all Chriſtian Parents would not take this mat-
ter and buſineſſe lightly in hand, as it were
but a Toy, or a ieſt, but that they beginne it
with prayer : that in the whole action, they
may in ſuch ſort be directed, that they doe
nothing againſt the Word of God, or vnbe-
ſeeming the ſame authoritie, the which God
himſelfe in this cauſe hath impoſed or laide vpon them.

And thus doing, God (no doubt) will adde
a Bleſſing vnto their godly indeauour and holy
care, and worke obedience in the hearts of their
children, as he framed the heart of *Iſaack* with
entire affection, to embrace *Rebecca*, whome
his

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his father *Abraham* had by his steward provided for him : *Gen. 24. 7. &c.*

The third point that appertaineth to parents, *The third point.*
is to be themselves examples of all godlines and
vertuoufnes to their children. So that they must *Examples*
remember, that they themselves doe not say, or *do much*
doe any thing, that is euill, or offensiue, in the *more per-*
presence of their children. For it is certaine, that *swade then*
children follow & learne nothing so much, and *words, yet*
so soone, as that which they see their father and *we must*
mother doe or say. For the vertue, thriving and *live by pre-*
prosperitie of children, is for the most part *cepts, and*
wrought by the fathers and mothers good ex- *not by ex-*
amples and instructions, and contrariwise: for *amples.*
that which is done by examples, the inferiours
will thinke they may lawfully doe the like. As
good examples doe edifie and vphold: so ill ex-
amples doe destroy and confound. For Huma-
nitie is taught by the law of Nature.

If therefore Parents (by their example)
should teach the contrarie; what doe they else,
but indeuour to transforme men into Beasts, be-
ginning first to performe it in their owne Chil-
dren? They must be circumspect that their
children doe not fight, and iniurie one another;
and if they sweare, curse, lye, or speake any baw-
die, or ribaldous words, or sing any filthy rimes,
or vnchristian Songs, then to reprocue them
sharply for it.

And let all parents alwayes labour, that their
Children may rather feare them, for Loue and
reue-

*As the
father be-
ginnet h, so
it is like
the sonne
will pro-
ceed.*

Gal. 6. 7.

seuerence, then for feare of punishment. For children that obey their Parents for feare of correction, commonly feare them no longer, then the stripes endure. Before all things, it is needfull that Parents shew themselves vnto their children, as a manifest patterne or example, not onely by not sinning and offending God any waies : but also by liuing godly, and by doing all things honestly, that so their children may locke into their liues, and peruse themselves as in a glasse. And therefore if Parents doe giue good examples, they shall reape the fruit thereof, in the life, behauiour, manners, and prosperitie of their children. For children loue and delight to doe, as their Parents did before them.

*Mat. 18.
7.*

All Christian fathers ought to be very carefull, in nourishing and maintaining naturall loue and concord, amongst the children and family, and in no wise to suffer any sparke of hatred to enter into their hearts, least it kindle a fire in their breast : much lesse ought they themselves to cast in coales of discord among them, by vnkind or iniurious examples of dealing. For the state of a family if it be in due order, is like to a frame of ioyning worke, or building, whereof, if some one peece be out of his place, it tendeth to the disordering of all the rest : and one disorder following another, all becommeth out of ioynt, and falleth vnto confusion very dispraisable.

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So that Parents therefore ought to be careful to maintaine theyr Children in peace, concord, and Amitie : For if Discord and Contention bee dangerous and pernicious among all men, howe much more betweene Brethren and Sisters?

Likewise, if it bee harde quenching of Stomacke and debate betweene those that are not enioyned in Kindred, it is farre more difficulte to re-vnite Brethren, because Enmitie among them is mightie and strong, like yron-barres, to keepe them asunder. Neyther is there anie thing more slipperie, or of greater efficacie, to subuert a Familie, then Dissention among Brethren.

It is an old saying : By Concord small things doe growe ; but by Discord great things come to nought.

Againe, how dangerous it is for parents, to shewe more loue and Affection to one Childe, then to another, except vpon iust & great cause : the Example of *Jacobs* Children dooth testifie. For what was the originall of theyr Enuie and Cruelty, executed against theyr Brother *Ioseph*? Genes: 37.3. *Moses* there saith, that *Iacob* (loving *Ioseph* better then his Brethren) made him a partie-cloured-Coate, and thereof they tooke occasion to take him, and to speake roughly vnto him.

Parents therefore, to the ende to preuent the like inconueniencies, are to vse equalitie among
X
theyr

theyr Children so neere as may bee, whether in theyr ordinary vsage, or in the diuision of theyr goods.

For all men Naturally are inclined, but too much to the loue of Earthly goods: So the vnequall sharing and diuiding of the same, doth oftentimes breede great Brawles, and pernicious debate betweene Brethren and Sisters.

Therefore all Fathers and mothers are with great diligence to take heede, what they say or doe in theyr Houses, and that they do not commit any leawde or wicked deede, whereby their Children may be moued to imitate and follow the same: Neyther that they vtter or speake any Bawdy, or Ribaldous words; or vse to sweare, or lye in theyr presence: for euill speakings or communication (saith the Apostle) corrupteth good manners.

1. Cor. 15
33.

Seruants also, are to be looked vnto, and sharply rebuked, if they doe commit or shewe any leawde trickes, or vnhonest behauiour in the presence of Children, eyther in word, deede, or gesture. For if they be iustly called murthers, that kill the children being Newe-borne, and kill but the bodie; How great wickednes is it then to kill the mindes of children through euill Examples? Deserue not such Seruants severely to be punished by Law (thinke you) that bewitch young Children, and hurt theyr weake Bodies with Poysons: What then doe they deserue,

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deserue, which corrupt the chiefe partes of Infants, with most vngratious venime (we meane) by filthy Talke, and leawd conuersation of life? yet it is a lighter matter to kill the bodie, then the minde and soule.

Further, Parents ought to bee circumspect and warie, that theyr children doe not haunt, or vse euill companie; nor vse any vn honest pastime. For if it be so, that a father will not suffer his childe to come into a place where he may be in danger to take hurt of his body, eyther by infection of the plague, or otherwise: how much more is hee bound to with-holde and keepe this Childe from comming there where hee should hurt and poyson his soule?

The fourth and last poynt is, that parents doe with all care and diligence, keepe their children from all lazie Idlenes; A vice (no doubt) out of which doe spring many inconueniences; and is condemned by the Holy-Ghost, in many places of Scripture: whereby God declareth, that he created no man in vaine, or to no purpose: Neither is there any man, vnto, whom he hath not allotted (as it were) a certaine standing & roome, and a Lawfull-calling to walke in. Wherevpon it followeth, that the order which God hath appoynted, is troubled by such as liue idly: yea, Gods ordinance is broken, which is a great sinne and wickednes.

So then, by the Worde of GOD, none ought to liue idly, and to neglect his charge

*The last
poynt.*

Gen: 2. 19

Ezech: 16

49.

Pro: 12. 18

& 18. 9.

1. Tim: 5

13.

2. Thess: 3

10. 11.

Agodly Forme

and dutie, but ought to giue himselfe to some profitable calling to get his liuing by, and to do good to others.

Although Fathers prouide for theyr Children, great store of Money, and huge heapes of Treasure; yet in three or foure houres, all may be wasted, and come to nought. For much euill commeth through idlenesse: It is an euill teacher; Hee thath doth nothing, is ill occupied. The minde of Man is euer styrring, and doing somewhat: if it be not doing well, it is doing ill.

A Water, though it bee neuer so cleare and fayre, fresh, and comfortable; yet if it stand still in a pitte or hole, or bee kept long in a vessell, whence it hath no issue, it will putrifie and corrupt, rotte, and smell, and bee vnwholsome: Euen so fareth it with Children; yea, and with all the sonnes of *Adam*, if they haue nothing to do, no way to bestowe theyr wittes, they will rotte, and prooue vnwholsome, and deuise mischiefe all the day long.

For as Labour and Exercise of body of one man, industrie and diligence of minde, in another man, are sure Fortes, and strong Bulwarkes of Countreys; Euen so, idlenes and negligence are the cause of all euill: For an idle mans braine becommeth quicklie the shoppe of the Diuell. And as in all things Naturall, there is one thing or other which is the spoyle of it; As the Canker to the Rose, the Worme to the Apple, and the

*Idlenesse
bringeth
much euill.*

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the Caterpillar to the Lease : So the common spoyle to all Youth, is the contrary to paynes and Labour, which is Idleneffe. Therefore is Idleneffe worthilie called the mother of all E-uils, and step-dame of all vertues.

The prophet *Ezechiel*, in his sixteenth Chapter, verse forty-nine, teacheth that Idlenes was one of the principall finnes of *Sodome* : which pulled downe fire and Brimstone from Heauen vpon theyr heads.

This Idlenes is the Diuels confederate : For euen as the trayterous Seruant, while his maister is a sleepe, and all thing at rest, setteth open the doore, for the Thiefe to enter in vpon him, and spoyle him at his pleasure : Euen so, Idleneffe, (while wee are not aware) lying soft vppon the pillowes of securitie, openeth the doore for the Diuel to enter into vs, with full swing, to the destruction both of bodie and soule.

Saint *Mathewe* saith, Chapter thirteene, verse twenty fue; That while men slept, the Enemie came and sowed Tares among the wheat: So, the fittest time that the Diuell can finde to worke vpon vs, is when wee are idle; for that is the sleepe of the soule.

In the eleuenth Chapter of the second of *Samuell*, we reade, That while *Dauid* tarried Idle at home, in the beginning of the yeare, when Kings vsed 'to goe forth to Battell, he was soone ouertaken with these two fowle finnes, of Adultery and Man-slaughter.

A godly Forme

Oh that men saw to how many vices and euils they shut the doore! when they cease to be idle; and giue themselves to honest labours, and a lawfull calling.

So long as *Sampson* (Iudg: 19.) warred with the *Philistins*, he could neuer be taken or ouercome, but after that hee gaue himselfe to idlenesse and pleasure; hee not onely committed Fornication, with the strumpet *Dalilah*, but also was taken of his enemies, and had his eyes miserably put out.

If those two which were such excellent men, indued of God with singular gifts, (the one of Prophecie, and the other of Strength) and such as no labour or Trouble could ouercome, were notwithstanding ouerthrown, and fell into grieuous sinnes, by yeelding for a short time to ease; then what crimes, what mischiefs, and inconueniences are to be feared of them, who all their life long, giue themselves to idlenesse and loytering? But such hath alwayes bene the peruerse incredulitie of mens hearts, that they will not belieue that other men haue perished, vntil they themselves perish also.

If wee be vterly voyde of vnderstanding, let vs goe to the brute creatures, which want those helps of reason and gouernment, that man hath, and learne of them: *Goe to the Pismire; o Sluggard, (saith Salomon; Prouer: 6. 6.) beholde her wayes, and bee wise; For shee hauing no guyde, nor Ruler, prepareth her meate in Summer, and gathereth her foode in the Haruest.*

What

of Household Government.

What is it that filleth the prisons, and bringeth so many to the Gallowes, and causeth so many Parents to lament and bewaile the vntimely death of their children, but Idlenesse? When the poore condemned wretches haue receiued their iudgements, and come to the place of Execution, and stand on the Ladder; what counsell giue they to young men, and to children, but to beware of Idlenesse?

What is the cause of such, and so many diseases in the body? Aske the Physitians, and they will tell you, Idlenesse. Whereof rise rebellions in Kingdomes against Princes? Whereof rise mutinies, & mutterings in Cities against Magistrates? You can giue no greater cause thereof, then Idlenesse.

Christ our Redeemer saith; *Of every idle Mat. 12.*
worde (that is, vaine and vnprofitable trifles,
which the most part of people spend their liues
in) that men shall speake, they shall giue account there- 3.
of, at the day of Iudgement. If we shall make an account for idle words, what shal we do for hands, for idle feete, for idle body, for idle soule?

What account for all Idlenesse, especially for wicked deeds, shall we make at the day of iudgment? Seeing then; that Idlenesse is so noysome and hurtfull; Let all Christian parents therefore labour and endeouour to auoyd it, both in themselves, and their children, as a plague, or contagious disease.

Therefore it is most requisite and necessarie,
that

A godly Forme

To learne that Sciēce which they be most apt for. that parents doe bring vp theyr children, eyther in Learning, or in some Occupation and handy-craft, whereby they may get theyr living another day, and so liue the better.

Obiection.

But some vnaduisedly and foolishly doe reason saying; What need is it for Noble and Rich mens children to haue Learning? They shall haue enough?

Answer.

Pro. 3. 13

14. 15.

We answere, the greater the Shippe is, and the more Marchandise it carryeth about, the more neede it hath of a cunning Ship-maister: So, the greater the Childe is (both by byrth, and by inheritance) so much the more neede is it for him to be brought vp in Learning, and in good literature. For learning, knowledge, and vnderstanding, is profitable both for rich and poore: So that (as the Grecians say) he that is ignorant and vnlearned, seeth nothing, although he haue Eyes. The life of such a one, is (as a Tree without fruite) a Day without Sunne, a Night without Moone or Starres, a House without a man, and a Head without a bodie.

It is found by Experience, which is the best Schoole-maister, that vnto what Occupation or Science soeuer any young man shall be put, the more skill and knowledge he hath in the Liberrall Sciences, so much the more sooner shall hee leaue his Occupation; and the more ready, and handsomer shall hee be about the same.

And besides this, hee that hath Learning, although it be but small, shall much better vnderstand

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stand the Preachers, and take more profit by hearing of them, to his great and endlesse comfort, then he that hath no learning. Experience also teacheth vs this, that goods, riches, beauty, glory, and health; be vnstable, and fade, perish, passe away, come and go: but learning and vertue neuer stagger, alway be constant. Therefore of all the charges that Parents be at about their children, that money is best bestowed, that is laid out vpon learning: especially when they are taught to know God aright, and how he will be serued.

It is a lamentable thing, to consider how carelesse some Parents are of their Children, when they put them to the Schole, in that they make small account and reckoning to what schoole-master they put their children to learn, so they may haue them taught for little or no cost, though their children profit little or nothing in learning, so that oftentimes they not onely bestow their money in vaine, but also they suffer their children to loose their time, which is a thing so precious, as it cannot be redeemed with any money, and so let them spend two or three yeares in learning that, which they might by the diligence and orderly teaching of a skilfull schoole-maister, learne in lesse then halfe this time, if there be any aptnesse and towardnesse in their children.

Therefore let Parents remember, that as the goodnes of the ground is not much profitable
for

A godly Forme

for corne, vnlesse there be a meete husbandman to till and sow the same : so likewise it is not enough to finde good towardnesse in your children, vnlesse you prouide a meete and fit Schoole-maister to further the same.

And as Noblemen and Gentlemen are desirous to haue a good and skilfull Horse-keeper, that can keepe their horses well, and they spare not to giue stipends to such : euen so much more ought Christian Parents to be desirous to haue, and maintaine a good Schoolemaister, that might bring vp their children in vertue, wisdome and good learning. And like as if their horse be not well broken, or haue any euill qualitie, they will be carefull to see it remedied, and that he may be made tractable and gentle : so likewise godly parents ought to be much more carefull, not onely that their children may by instruction be brought to some good order, but also to looke that there be no fault in the teacher, to whom they commit the care to bring them vp in learning and good manners.

*Why some
men bring
not vp
their chil-
dren to any
good per-
fection in
learning.*

But alas, and with grieve be it spoken, many men now a daies, albeit they perceiue their children to be froward and apt vnto letters, and capable to receiue good learning, hauing wealth and riches enough to maintaine them thereat, yet will they not suffer them to continue thereat, vntill they come to any good perfection : some because they themselues doe not like

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like of our state & religion: other some because they see little preferment, and no worldly advantage to follow learning, but great trouble and affliction: all which men, in this doing, declare themselves to be irreligious, vngodly, and destroyers both of themselves, theyr children, and of all Common-wealthes and congregations. For what publike wealth, Towne, Citie, or Parish, can be well gouerned, without the Iustice, Magistrate, or Preacher, be learned, both in humane and diuine lawes?

In times past when ignorance and superstition was accounted good deuotion, at which time men saw so many spirituall promotions (as they then called them) vnto rich Byshoppricks, Abbies, Priories, Deaneries, Benefices, &c. then they would let for no cost to haue their children learned in some sort, to the end, they might get them to be Priests, and so to say Masse, and the rest of that idolatrous seruice, that so they might liue in ease and idleness.

But now that they see how painfull and perillous a charge it is to preach, and rightly to diuide Gods word, and to deliuer the same freely and faithfully, and also how vnthankfull an office and calling it is, to gouerne well a Congregation: they had rather their children should be bound prentises to some trade, or else follow any other profession, then that they should studie Diuinitie.

When

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When Children were nothing apte to good Learning, and when there was no good Learning to bee had, no, nor good Teachers ; yet then, well was hee that might set his Childe to Schoole. But now, when Youth was neuer so apt to good Learning, as it is at this day : and Learning and all good meanes neuer so plentifully flourishing ; being restored and reduced into such a facilitie, and a compendious briefenes : yea, neuer so good, learned, and skilfull Schoole-maisters: neuer such plenty of so good and plaine Bookes Printed, neuer so good cheape: the holy Ghost mercifully offering his gifts, as it were, into the mouthes of all men: Fewe there bee that will open theyr mouthes to receyue them, their eyes to see the cleare light: nor yet theyr eares to heare so pure, manifest, and wholesome, and Heauenly doctrine, euen the Worde of God ; the meanes of our saluation.

It is therefore to be feared, that for this our great vnthankfulnesse, these so manifolde heauenly Blessings shall be taken from vs, and giuen to some other Nation, that will both bee more thankfull for them, and also shewe forth better fruites of Christianitie, then wee hitherto haue done.

Oh therefore, that parents would aduisedly consider, that the want of this Christian duty, of the good Education of theyr Children, is the only cause of great mischief and much miserie,
both

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both vpon children and themselves; yea, in truth it is from hence that so much sorrow, griefe, and shame, befallerh many times vpon fathers and mothers.

And how commeth this to passe, that the Parents owne dounge, is cast in their faces by their owne children, in mocking and dispising of them? and whence arise all these inconueniences before named, together with all these grieuous plagues and iudgements of God vpon their children, to the consuming of their eyes, but from this their owne negligence, in bringing vp their childrē? for it is euen iust with God, that seeing they haue offended him in the greatest blessings, they should be plagued with the same thing wherein they offended, with the greatest iudgements.

O you vnnaturall parents! the rich man in *Luk. 16.* hell shall rise vp against you in the day of iudgement and condemne you: for he being in hell had a care of his fathers house, that they might be forewarned: and therefore desired *Abraham* to send *Lazarus* to his Brethren, to testifie vnto them that they came not into that place of torment: but you will not admonish your children, you will not teach them *Moses* and the Prophets: and you will not shew them the danger of Gods heauie displeasure hanging ouer their heads, and therefore your owne children shall be one of the furies of hell, to torment you. The Lord open your eyes to foresee

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foresee and flie these fearefull iudgements.

But if you will bring them vp well and ver-
Pro. 22.6. tuously, they shall be the better for it all their
liues after: nay, the world to come shall reape
this benefit: for such children as you now bring
vp, such parents shall they be after when you
are gone: and looke what parents you leaue
behinde you, the like children againe shall they
reape vp.

Wherefore, O you parents, you are either
the making or the marring of the world: for
if your children learne no good education at
your hands, how should they be good fathers
after you? and how should they leaue that to
their posteritie, by the right of inheritance,
which they neuer receiued from their Ance-
stors?

To conclude this point (we say) once againe,
Oh yee parents, endeauour to goe frowardin
this vertuous education of your children, and
then (no doubt) God neither shall, nor will hide
any necessarie secret or instruction from you,
neyther will he with-hold any good blessing
from your posteritie: so shall ye be fathers of
the faithfull, as *Abraham* was, if you will haue
the same care, and practise the same diligence
for your children and family, that he did. **Gen.**
18.17.18. and **12.2.3.**

Parents also haue to remember, that they
shall commit an act very vnnaturall, iniurious,
and vngodly, if they should vnderferuedly
disinherit

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disinherit their eldest Sonne. For as nature in all her workes, for the most part seemeth to make some one thing to be chiefe before all the rest, whereby the same is, and the rather continueth: so reason in the order of a family, which is an imitation of a state ciuill, or body-politique, perswaded of experience and necessitie, that there be one before the rest as chiefe. Whereby may be conserued, that beautie of vnitie, and harmonie, of concord, which the Almighty in his creation so wonderfully and diuersly teacheth, and our Sauour himselte, so carefully and especially commended to his Church. And thereof seemeth to come that preheminence or more speciall regard, which the law of God in the olde Testament appointed to his people the Isrelites, to be obserued towards the first begotten sonne, and likewise somewhat concerning other dumbe Creatures, which first were brought forth into the world.

Disinheriting of the eldest son is a thing very unlawful.
2. Chro. 21. 3.

Exo. 13. 1. 2. & 34 19. 20. Num. 3. 13. & 18. 16.

By the ancient law of the Iewes, the eldest had double so much as the others, of the fathers goods, and alone to the eldest pertained the blessing of the father, wherewith should seeme alwaies the heritage to goe and succede: As is manifest by the will of God in Deut. 21. 15. 16. 17. *If a man haue two Wives, one loued, and another hated, and they haue borne him Children, both the loued, and also the hated: If the first borne be the sonne of the hated, then*

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then when the time commeth, that hee appointed his sonnes to be heyres of that which hee hath, hee may not make the sonne of the beloved first borne, before the son of the hated, which is the first borne: but hee shall acknowledge the sonne of the hated, which is the first borne, and giue them double portion of all that hee hath: for hee is the first of his strength, and to him belongeth the right of the first borne.

The Patriarkes and other the seruants of God, although by diuine reuelation and other notice of the will of God, they were certified that they might marrie many or sundrie wiues at one time, yet did they exclude from their heritage the prerogatiue of the blessing; all the children of those secundarie and after marriages. This appeareth in Gen. 21. 10. *The sonne of the bond-woman shall not be heyre with my sonne Isaack*: yet was he the eldest, but was not the sonne of the first marriage, nor borne of a free-woman.

Also an heyre is the worke and institution of nature, and heritage is due to the sonne of nature, therefore it is so due that he must needes haue it; seeing those things which come by nature, or be vnnaturall, are not mutable or to be changed.

Moreouer, this name Heyre, which in a manner with all Nations is the eldest, is the successor of the law Nationall, besides the lawes naturall & diuine. And that father who maketh another

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another Heyre, then is, by the Authorities appointed, cannot but expresse himselfe a Rebelle, in disobeying and contemning so great Lawes and authorities, beginning a new law of his own head contrarie therevnto. Then what is more vniust, then to doe contrarie to all Lawes, and therewith to disohey the will of God, to peruert the due order of discent, preferring the second Marriage before the first; the younger before the Elder; the late off-spring before the first begotten; so much tendred and respected? Now, as the greatest iniurie a Father can doe to his Sonne, is to disherite him: So is it the most reproachfull blot or dammage, to suffer the infamie and discredite of disherison.

For if the Eldest sonne be worthie to be disherited in his Fathers house, he may be thought not worthie to drawe breath out of it: For that he ought to be conuincd faulty in those crimes and haynous offences, which bee eyther repugnant to the duty of a childe, or not meete for the profession of a Christian;

Namely, if hee strike, or offer violence to his Father: if he oppresse him with some great wrong: if hee seeke his death or destruction, by poysoning, or otherwise: if hee lye with his Fathers wife: if hee will not suffer his Father to make his will: if he be not of the true and Catholike Faith, but is conuincd to bee an Heretike, whereby his life and Heritage is in hazard. Or if he refuse to succour and deliuer his Father

Deut: 21.

18. &c.

Gene: 35.

22. & 46.

3.4.1.

1. Chro: 5.

1.

out of prison, by his Surety-ship ; or if he follow the Trade and companie of such persons, as in the Lawe bee counted infamous, vile, and most dishonest ; as Iuglers, Sorcerers, Coniurers, Theeue, Couzeners, and Pyrates.

Or if hee be an Idiot, a Madde-man, a Naturall, or Lunatike person. Or if the Father, offering him a meete Marriage, vnder five and twentie yeares, hee refuse it, and delight to liue continually in Whoredome, and filthie order of life : These, and such like, bee the causes, that the Ciuill or Ecclesiasticall Lawes doe assigne.

The



The dutie of Children, towards their Parents.



His dutie of Children, as it
may be gathered out of the
holie Scriptures, consisteth
in five points.

1. First, that they^a obey^a theyr Parents, and do serue them, and also doe^b feare, loue, honour, and reuerence them ; not onely in worde and deede, but in theyr hearts and mindes also.

^a Eph. 6. 1.
2. 3.
Coll: 3. 20
^b Lev: 19. 3
Nū: 12. 14
^c Pro: 15. 5

2. Secondly, that they followe theyr good precepts and examples of life.

3. Thirdly, that they patiently take^c Correction at theyr handes.

1. Tim. 5. 4
Matt: 15.
4. 5. 6.

4. Fourthly, that they make continuall and hearty prayers to God for them.

Ge: 47. 12

5. And lastly, that they doe relieue, maintaine, and nourish theyr Parents, in case they shall fall into pouertie or decay.

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The summe and effect of all which,
is as followeth.

*Fathers &
Mothers
are to their
childdren in
Gods stead.
Ex. 20. 12
Deu: 5. 15
By honour
is meant all
kind of du-
tie which
childrẽ owe
to their pa-
rents.*

AS the *LORDE* our *GOD*, hath made
and created Children, through theyr Pa-
rents: So hath he cast and made them sub-
iect vnder the power and authority of theyr Pa-
rents, to obey and serue them in his stead; say-
ing, *Honour thy Father, and thy Mother*: which
Honour consisteth not in bowing the knee, or
putting off the cappe, or giuing to theyr parents
the vpper-hand onely: but in this, that they
loue them with all theyr hearts, that they feare
and dread them, that they cheerefully doe their
commandements, will, and pleasure; that they
seeke theyr worship, credite, profite, and pre-
ferment in all things lawfull: & if need require,
that they giue theyr liues for them: remem-
bring that they are theyr parents goods and
possessions; and that they owe to them, euen
theyr owne selues, and all that they are able to
doe; yea, and more then they are able.

By this word *Honour*, is also signified the
Loue, Reuerence, dutie, obedience, subiection,
entertainment, and necessarie assistance that
Matt: 22. Children owe to theyr parents. As concerning
29. the Loue, the summarie of the second Table,
comprehended in these words; *Thou shalt loue
thy Neighbour as thy selfe*: doth manifestly con-
firme it. For who can bee a neerer Neighbour
fo

for the Children to loue then theyr parents?

Besidēs that, they are not to be loued onely as Neighbours proceeding of *Adam* and *Eue*, but also as Fathers and Mothers. And therefore, what ingratitude is it, not to loue those (of whome, next after *G O D*,) they haue theyr life and beeing: together, with so many great and continuall benefites? Also the loue that parents doe beare theyr children, besides, so many theyr labours, sorrowes, troubles, and vexations, should binde them reciprocally to loue them.

The Sunne shining a while vppon the colde stones, doth so heate them, that they yeeld some warmth; So, albeit that children be as hard and cold as stones, yet the experience, and the daily feeling the loue of theyr Parents towards them, ought mightily to inflame theyr hearts to loue them againe. Take away the beame from the Sunne, and it will not shine: the Springs from the Riuer, and it will drye vp; the bough from the Tree, and it will wither; the member from the body, and it will rot; And so take from children theyr dutie to theyr parents, and they are no longer children: but brethren and companions with those (vnto whom) Christ Iesus sayde; *Yee are the children of the Diuell*: Ioh: 8. 44.

This band of the loue of Children towards their parents, should take such place, (not onely towards such parents as are louing and gentle) but also (as *Saint Peter* saith, of the duties of Seruants to their Maisters) euen towards such as be

A godly Forme

rigorous. For if wee ought to loue all the children of *Adam*, euen those whom we know not, yea, our enemyes and persecutors: How much rather our parents, although they should intreat vs roughly, and with rigour, eyther in worde or deede? and verily the principall cause still abydeth: Namely, that they be our Father and Mother. This ought children well to note, to the end that patiently bearing theyr reprehensions, reproofes, & in generall, whatsoeuer their troublesome and sharp affections, they may stil continue and declare theyr child-like affection and loue. And to that purpose, Children must remember, the labour, grieve, anguish, weeping, sorrow, and other troublesome cares that theyr parents doe abide, and endure for them.

Mat. 23. 9. This Loue must be accompanied with Reuerence and respect: and to say the Truth, albeit the Name of *FATHER* belongeth properlie vnto *GOD*, as *IESUS CHRIST* saith: *You haue but one Father, euen him which is in Heauen;* yet doth hee so impart it to those that haue gotten vs, that they being called Fathers, doe beare the Title and image of God. And this is it that bindeth Children to respect and honour them, and to testifie the same by theyr outward Reuerence. Of this Reuerence, wee haue a notable Example in *Salomon*: he vnderstanding that his Mother *Bethshebah*, was comming to speak with him: Arose from his seate, came to meete her, bowed before her, and seated her vpon his right hand.

1. King:
2. 9.

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hand. Neyther could his greatnes, neyther his Royall-estate, priuiledge him from this respect and honour due to his Mother.

When the sonne doth execute his Magistracie, or publike office, hee is greater then his Father, and must beare himselfe as a Magistrate, not as a sonne: but when he is out of place, or execution of office, he must (how highly soeuer hee be aduanced) haue a respect, and yeeld Reuerence to his parents. But many times it falleth out otherwise: For many children, when they come to honor or wealth, do so despise their parents, if they be of meaner calling then themselues, that hardly they will acknowledge, or call them Father: as if they were ashamed of them. So that, that man putteth off the affection of a Childe to his Father, who by the eminencie of an Office ouer him, quencheth the name of a sonne.

But *Salomon*, forgatte not himselfe in this kinde of dutie, for hee did not onely bowe before his Mother, saying: *Mother aske and I will not denie thee.* And this doe wee the rather note also, vpon an other consideration; Namely, that his Example condemneth the custome of these dayes, wherein this name of Father and Mother, is accounted so base and contemptible, that the Children of Kings, Princes, yea; euen of meane Gentlemen, speaking to theyr Parents, must not say, *Father, Mother:* but *Syr: my Lords: my Ladie: Madame: &c.*

1. King: 2.
20.

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But the due honour to parents, that wee here speake of, implyeth not onely this outward Reuerence; but also that we should so esteeme of them, as that neyther our selues should despise them, neyther should wee suffer others to haue them in contempt. And this are wee to vnderstand in the saying of Iesus Christ: *I honour my Father, but you dishonour mee.* Hee theretore defendeth the honour of his Father, against the false opinions and slaunders of the Iewes. But some there are so vnnaturall and peruerse, that forgetting all due Reuerence and Respect to theyr parents, they will not onely despise them in their owne hearts, and suffer others to speake hardly of them: but also will themselues so farre exceed; as euen to lay them open to the scorne of others.

Ham, the sonne of *Noah*, seeing his Father lye vncouered; called his Brethren, to shewe them his Fathers shame. But so odious was this impietie in the sight of God, that *Noah* (by the conduct and direction of the holy Ghost) cursed both him, and all his posteritie. And therefore, (wee well and truly may say) that those Children, who (in steade of defending the honour of theyr Parents) doe laye them open to shame and reproofe; doe come of the cursed seede of *Ham*.

*The honor
due to Pa-
rents.*

This dutie of honouring parents, is performed, and payed, when they doe worshipfullie, and Reuerently esteeme of them, as to thinke
that

of Houſhold Gouvernment.

that they are giuen to them of God, to the ende
 that they ſhould Reuerence, loue, and alwayes
 haue a care of them : if for nothing elſe, yet for
 the Lordes ſake ; who is, and doth thinke him-
 ſelfe deſpiſed, ſo long as the children condemne
 their Parents, and little regarde them. So the
 children honour their parents, when with their
 helpe and counſell, they ayde them in their olde
 Age, and vnweildy crookednes, when they eaſe
 and helpe them in the time of their need, or ſuc-
 cour them otherwiſe in any caſe elſe, and doe
 wholly beſtowe themſelues, and all that they
 haue, to do them good withall : yea, they ought
 not to giue them a rough or ſtubborne anſwere,
 or once ſo much as to mumble, or mutter an an-
 ſwere againſt their parents ; neither to ſmite, or
 curſe, or ſpeak euill of their Father and mother :
 vnles they will procure the vengeance of God
 to light vpon them for the ſame.

*Childrens
 dutie is frō
 theyr be-
 ginning, to
 theyr en-
 ding, to bee
 ſubieſt, &
 bedient, &
 helpfull to
 theyr Pa-
 rents.*

*Matt: 15.
 4. 5. 6.*

*Exod: 21.
 15. 17.*

*Leu: 20. 9
 Pr: 20. 20*

*& 30. 17.
 De: 27. 16*

Children ought alwayes to remember, that
 whatſoeuer they doe to theyr Fathers and Mo-
 thers, (be it good or euill) they doe it to **GOD** :
 when they pleaſe them, they pleaſe God : and
 when they diſobey them, they diſobey God :
 when their parents are iuſtly angrie with them,
 God is angrie with them : Neyther can it bee
 that they may come to haue the fauour of God
 againe ; (No, although all the Saintes in Hea-
 uen ſhould intreate for them) vntill they haue
 ſubmitted themſelues, to theyr Father and Mo-
 ther.

*What chil-
 dren doe to
 GOD: theyr Pa-
 rents, they
 doe to God,
 ſo that they
 may not
 purloine or
 diminiſh a-
 ny of theyr
 ſubſtance.*

Pr: 28. 24

If

Agodly Forme

Mat: 7.12

If Children and Seruants would alwayes keepe in minde this saying : So to doe and behaue themselves to theyr parents, Maisters, & dames, as they would haue theyr Children and Seruants to doe, and behaue themselves to them, whē God shal vouchsafe to make them parents, Maisters, or dames : then (no doubt) they would obey and reuerence their parents and Maisters, and dames, more dutifully, and faithfullie, then now they doe.

Mat: 7.2.

For, Let them assure themselves, that such measure as they now meat to their parents, Masters, and Dames: such will bee measured to them againe, by theyr children and seruants.

Also the children must be carefull to follow the good Examples of theyr Fathers and Mothers, and to suffer themselves to bee gouerned by them, and to be mindfull to bestow all paine and diligence to discharge theyr dutie towards them : And herewithall, they must knowe, that they are not at their owne libertie, to doe as they list, so long as they haue a Father and mother to rule them : and that they must not fall out among themselves, but naturally loue and helpe one another.

And Children haue alwayes to remember, that they may not in anie case obey theyr Parents, when they shall commaund them to doe or say anie thing, that is contrarie to the Word of God, and yet they are to bee thought well of.

For

of Household Government.

For Example, *Jonathan* obeyed not Father *Sauls* commaundement, who charged him to persecute *David*: and therefore hee is worthilie commended in the holy Scriptures. For, the Duties of the first Table, are alwayes to be preferred before the Duties of the second Table.

1. Sam. 20

28. &c.

and 22. 17

Dan: 3. 18

Act: 4. 19

This subiection therefore that children owe vnto theyr fathers, ought in very deed to be vnto them as a Ladder, or Staire, to leade them to the Reuerence and obedience of God, who is our chiefe Father.

Mat. 13. 9

As Children receyue of theyr parents three things, to wit, *Life, Maintenance, & Instruction*: so for these three, they owe other three: Namely, for *Life*, they owe *loue*: for *maintenance*, they owe *Obedience*: for *Instruction*, they owe *Reuerence*. For their life, they must feruently loue their parents: for theyr maintenance, they must dutifully obey theyr parents, as maisters: and for their instruction, they must cheerfully reuerence their parents, as theyr Tutors.

And farther, Children must remember, that the Lorde hath giuen to them theyr parents, to take of them theyr beginning of life, and that they might nourish and bring them vp: & that of Rude and almost brutish things, they might make them able to help and liue of themselues: yea, and such Mothers as are godlie and vertuous, doe suffer and endure more paine and grieve in the Bearing, bringing vp, and nourishing of theyr children, then the fathers doe.

So

A godly Forme

So that greater are the pleasures and good turne, that Christian parents doe for their children, greater is the cost and labour that they bestow on them, and greater is the care, griefe, and trouble, which they take for them, then any man, how learned soeuer he be, is able to expresse. And therefore if there were no other reasons or causes to moue children greatly to loue, to esteeme well, to obey, to be kind, faithfull, and dutiful, and to reuerence their parents, and that with such a reuerence as commeth from the heart: yet these were sufficient.

Maides and young women are to be put in minde, and alwaies to remember, that the best portion, the greatest inheritance, and the most precious iewell that they can bring with them on the marriage day, is shamesfastnes: the want whereof is most hurtfull in all women. And therefore they must carefully shun and auoyde all idle and wanton talke, nice lookes, dalliance, and light countenance, when they walke abroad or be in company. A man needeth many things: as wisdom, eloquence, knowledge of things, remembrance, skill in some trade or craft to liue by, iustice, courage, and other things and qualities more, which were too long to rehearse: and though some of these be lacking, yet he is not to be misliked, so that he haue many of them. But in a maide, no man will looke for eloquence, great wit, ordering of the Commonwealth, prudence, &c.

Finally,

of Household Government.

Finally, no man will looke for any other thing of a woman, but her Honestie: the which onely if it be lacking, shee is like a man that wanteth all that he should haue. For in a maide, the honestie and chastitie is in stead of all. She verily may truely be said to be an euill keeper, that cannot keepe one thing well, committed to her keeping, and put in trust to her, with much commendation of words: and especially which no man will take from her against her will, nor touch it, except she be willing her selfe. The which thing onely, if a woman remember, it will cause her to take great heed vnto, and to be a more warie and carefull keeper of her honestie, which alone being lost, though all other things be neuer so well and safe, yet they perish together therewith, because she that hath once lost her *Honestie*, should thinke there is nothing left.

Take from a maide or woman her beautie, take from her, kindred, riches, comelinesse, eloquence, sharpenes of wit, cunning in her craft, and giue her chastitie, and you haue giuen her all things. And on the other side, giue her all these things, & iustly call her whore, or noughtie-packe: with that one word you haue taken all from her, and left her bare and foule. How precious a iewell *Chastitie* is, may easily be gathered from the example of *Dinah* the daughter of *Leah*, which shee bare vnto *Jacob*, who when hee heard that shee was rauished, and
Ge 34.
12.
defiled

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defiled by *Sechem*, the sonne of *Hamor* the Hiuite, Lord of that countrey, his minde was grieuously wounded with this great shame and reproach.

Children may not marrie without the consent and agreement of their Parents: so that an unlawfull promise made by the childe may lawfully be broken.

Children may not forget this dutie, for hauing receiued their being from their parents, and being brought vp by them, with great paines and much cost, they should not so much as giue any liking, much lesse speech of marriage, without the consent of parents, or of those which are set ouer them by their parents: the dutie of thankfulness requiring it at their hands. And not onely in regard of thankfulness, is this dutie to be performed to their parents, but euen in regard of their owne inhabilitie, as being not experienced in such things, as their wits being not so ripe as their parents, they wanting wisdom and discretion to behaue themselues as they ought. For some children know not what is meete and conuenient for them, nor whether they be of meet age and condition to marrie. Which inhabilitie being in the sonnes, is much more in the daughters, as being the weaker by nature, and more vnable to prouide for themselues; and therefore it is necessarie, that they should not marrie without the consent and direction of their parents, but that they be at their bestowing: for, to doe otherwise is a sinne, euen that nature it selfe abhorreth: and all sound writers, old and new, do vtterly disallow.

And

And for so much as marriage is the meanes *It is a*
the which God himselfe hath ordained, and *sweet wed-*
sanctified for the propagation and increase of *ding, when*
mankind, that being taken in hand in his feare, *the father*
a godly seed being multiplyed and growen vp *and the*
here one earth, the same may be blessed, to the *mother*
constitution and making of a Church, the *bring a*
which may serue him in holinesse and righte- *blessing to*
ousnes: when the same is taken in hand, with the *the feast :*
breach of his commandement, so farre off is *and a hea-*
it, that any blessing is to be hoped for, that con- *ue union,*
trariwise, his hot indignation, wrath and heauie *which is*
curse hangeth over that house and family, *cursted the*
where the parties, which are the principall pil- *first day*
lers and vpholders of the same, are linked and *that it is*
tied together in such a band of wedlock, whose *kmt.*
linkes and inclosings, are not fastned and cou-
pled together with the necessarie and lawfull
assent and liking of the parents, whose autho-
ritie and consent ought to beare the chiefeft
sway, and strike likewise greatestt stroke, in this
honourable action.

And likewise as where marriage is begun
and enterprised in the feare of God, according
to his word, there God is well pleased, there the
parties so matched, liue together in a ioyfull a-
greement, & linking the one to the other, there
God is honoured, and serued in sinceritie and
truth: there the children (when God giueth
them) with the rest of the family, and instructed
and brought vp in knowledge of religion, and
grounds

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grounds of faith: so on the other side, the regard of that which God especially commandeth, being shut out of our marriages, there must needs ensue his dislike, and displeasure: there is a iarre and discord: there Gods honour is neglected: there houshold discipline & Christian instruction of such as belong vnto our charge, goeth vtterly to wracke, and is nothing at all regarded. And no maruell: for, if where God blefseth, all things goe well, and doe prosper: then consequently, where he curseth, there nothing thriueth, hath good successe, or goeth happily forward. It may appeare by sundry examples, both before the law was giuen, and after, that this is a duty required of children towards theyr parents, namely, to haue their consent in contracting of marriage: as these places doe plainly shew: Gen. 21. 21. and 24. 3. &c. and 29. 19. and 34. 4. Deut. 7. 3. 4. Iudge 11. 1. &c. 1. Cor. 7. 36. 38. Whereby is manifestly proued, that children ought not to match without the consent of their parents:

First, because it is against the law of nature.

Secondly, because the parents haue authoritie ouer their children, more then they haue ouer their seruants.

Thirdly, because children are theyr fathers goods and riches, and therefore they must not bestow themselues in marriage, but must be bestowed of their parents.

Fourthly, because parents haue authoritie ouer

1. Sam.
18. 1.

Exod.
21. 4.

of Household Government.

ouer the vowes of theyr Children, *Numb: 30.*

4. 5. 6.

Fiftly, if a mans Daughter be inticed, yet her Father may refuse the *Contract*; beeing not a-
uaileable, or of any force, without his consent, *Contracts voyde with out the cō-*
Exod: 22. 16. 17. *sent of Pa-*
rents.

Besides all this, what clearer prooffe can we haue then the fift commandement, in the which Children are commaunded to honour theyr Fathers and Mothers; with a blessing promised to those which performe the same: whereby wee gather, by the nature of contraries, that there is a curse also belonging to all those Children that shall dishonour them.

And in that God willeth that the Parents by theyr Children should be honoured, he meaneth that they should in all humility and modestie reuerence them, with all dutifull submission be obedient vnto them: and with all willingnes shewe themselues thankfull for theyr Creation, Education, Sustainment, and all other Benefites (that vnder *G O D*) they haue receyued from them; being ready by all the meanes they possibly may, to imitate and expresse towards them the nature of the *Storke*: whose poperty (as they write of them,) is to prouide meate, and feede theyr Dams; when through Age they growe so olde, that they are not able to help themselues: (That is to say) they must to theyr verie vtmost, seek to make them Recompence and requitall, of some part of those vnrequitable paines, the
Z which

which theyr Louing Parents haue taken with them, and make some amends for the vncountervailleable kindenesse that they haue shewed towards them.

But where they bestowe themselves in Marriage without the consent of their parents, there they doe fault, and make a breach of Dutie, in all these three respects: that is to say, They neither Reuerence, obey, nor shewe themselves thankfull vnto them.

For Reuerence consisteth in this, that Children carry towards theyr parents a certaine honest and Modest shamefastnesse, ioyned with a bashfull Awfulnesse, and standing in feare of them: the which worketh in them a conceyuing of such opinion and estimation of them, as that they haue an especiall respect and regard of them, in doing or not doing of things, rather of a care to please them, then of a feare to offend them.

Obedience herein sheweth forth it selfe, in that willingly, without murmuring or grudging they be willing to be ordered, directed, guided, and ruled by theyr parents: being ready to do all lawfull things, which they command them, and to restraîne from those thinges, which they forbid them.

Thankfulnes, (besides that there are manie other branches) is alwayes mindfull of benefites receyued, and therefore carryeth continually, a vigilant and watchfull eye towards the partie

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partie by whome it hath beene pleased, that no discourtesie in any case be offered, or any occasion bee ministred, whereby hee may conceiue vnkindnes.

And by this Familiar description of these three heads (wherein standeth chiefly the Honour due vnto Parents,) wee may clearly see, that those Children which in Wedding tarrie not for the consent of theyr Fathers and Mothers, doe neither stand in awefull feare of them, as whome they would bee loath to offende or displease, nor yet giue ouer themselues in all things to bee gouerned and aduised by them: nor haue any regarde that they bee not causers to make theyr Friendes and Parents conceyue hardly and vnkindely of them, when as it is more then manifest, that in matters concerning theyr Dutie towards theyr Parents, no griefe cutteth nearer vnto the Heart, then this, when theyr Children entangle themselues, contrarie to theyr minde and liking.

And therefore such Children as match in this sort, as it were in spight of the teeth of theyr Fathers and Mothers, are neither Reuerent, obedient, nor thankfull vnto them; and so consequently, they doe not Honour them: whereby they incurre, and runne into the curse of God, which without true and vnfained Repentance, must needs pull downe vpon the heads of themselves, and theyr Families, the fearefull plagues of God his most heauie and hote indignation.

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against them, to theyr vtter subuersion, decay, and ruine.

Let all dutifull and good Nurtured children therefore, in the Reuerence and feare of God, consider what Honour and obedience they owe vnto theyr parents, and what power and authoritie hee hath in his Word sanctified vnto them ouer theyr Children in the Lorde, and in regard heereof, let them yeelde vnto them in this Dutie, that their fathers hauing prouided for them such as are not of a wicked life, nor deformed, nor euill-fauoured, nor of a contrarie religion, they willingly submitte themselues vnto theyr choyse, which if for the present, or vpon the so-daine they cannot yeelde vnto, let them by earnest calling vppon the Name of God, not onely desire him to direct theyr parents in a godly and fit choyse, but also to subdue in them this corrupt affection; and to frame theyr wills to be plyable vnto theyr Fathers, in such lawfull cases. For the Lorde our God in his Iustice, doth iustly punish disobedient children: as may appeare by the example of *Cham*, the younger sonne of *Noah*; who derided his father, and was iustly punished for it.

Children
marriage-
able, are to
pray vnto
God to di-
rect theyr
parents in
a godly
choyse, &
to incline
their minds
to accept of
the same.
Gen: 9.22

Likewise *Absolon*, vsing wicked practises, to get the Kingdome from *Dauid* his father, for his Rebellion and disobedience, came to a most miserable ende. Yea, and hee hath in his Law set downe a most seuerer and sharpe punishment against disobedient Children: *If any man haue a*

sonne

1. Sam: 15
1. &c. and
18.6.

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a Sonne that is Stubborne and disobedient, which will not hearken vnto the voyce of his Father, and the voyce of his Mother, and they haue chastened him, and he would not obey them : Then shall his Father and his Mother take him, and bring him out vnto the Elders of his Citie, and vnto the Gates of the place where hee dwelleth, and shall say vnto the Elders of his Citie; This our Sonne is stubborne and disobedient, and hee will not obey our Admonition: hee is a Ryotour and a Drunkarde : Then all the men of the Citie shall stone him with stones vnto death: So thou shalt take away euill from among you, that all Israell may heare it, and feare. For euen as a long and a prosperous life is promised vnto obedient children: So on the other side, all disobedient, vnthankfull and obstinate children, are assured of the punishment of infamie: ioyned with diuers and great calamities and Torments. *Deut: 21. 28. 19. 20. 21. Ex: 20. 12. Eph: 6. 2. Deut: 28. 15. &c. 1. Sam: 2. Leuit: 26. 22. 1. King: 1. 25. &c. Deut: 21. 18. &c. Prou: 14. &c. 20. 20. & 30. 17.*

And although that the Temporall Officers be negligent, in punishing this Disobedience: yet shall they not escape vnpunished. For the vengeance of God shall accompanie them, vntill they be vitterly destroyed. For there is nothing more vnnaturall then to see Children dishonour and disobey their parents: and inferiours theyr superiours. Such may aptly be compared to the Viper, that gnaweth out the bellie of her Damme, and seeketh her owne life, with her Dams death.

So contrariwise, the word of God doth highlye commended *Ioseph*, for his great Loue, beneficence, and obedience extended towards his Father *Jacob*, and his Brethren : in that hee both helped, and liberally nourished them, and prayed for them. Our Sauour Christ was also obedient to his Parents, euen vntill death. So that the Lorde (no doubt) will blesse obedient Children, with many happie dayes and yeares, to his glorie, and theyr soules comfort.

And to the ende to inuite and stirre vp Children to Honour their parents, as before is shewed, the Lord addeth this promise, *That thy dayes may be long in the Land, which the Lorde thy God giveth thee* : And as *S. Paul* doth note, that it is the first Commandement with promise. For albeit there bee a promise added to the second, and others of the first Table, yet this first Commandement is the first of Righteousnes ; and none in the second Table, besides it, hath anie promise annexed therevnto.

For heerein hath God declared how highly he commendeth the obedience and Honor that Children yeelde to their parents. But the Lord spake to the Israelites properly of the Land, that hee had promised them for an *Inheritance*, which should bee vnto them as a Testimonie and seale of his Goodnes and Loue towards them. It is therefore, as if he should haue said : To the end, that living vpon the Earth, thou mayest long enjoy the Earnest-pennie of my Goodnes and
grace

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grace towards thee. But now seeing the whole Earth blessed to the Faithfull, the Promise of long life vpon the Earth, is vnto vs a Blessing of God.

First, because we cannot liue long without participating of manie, and great Benefites of God, euen in respect of the preservation of this present life.

Secondly, because the Faithfull may the longer imploy themselues to serue & glorifie God. *Psal: 115.*

In consideration whereof, wee see what the Church in olde time saide: *The deade prayse not the Lorde, neyther anie that goe downe into the place of Silence: But wee will prayse the Lorde from hencefoorth, and for euer.* The same doeth *Hezekiah* King of *Iudah*, also note in his Canticle: *The Living, the Living, hee shall confesse thee, as I doe this Day: the Fathers to the Children shall declare thy Truth.* *Esa: 36.*
17.18.
19.

In as much therefore, as long life is promised as a Blessing; God doth continue it to obedient Children, so long as it is a Blessing vnto them. And herepon doth *S. Paul* ioyne together these two Sentences: *That it may goe well with thee, and that thou mayest liue long vpon the Earth.* As also when God taketh away such obedient Children before they be olde; yea, before they come vnto Mans estate: whether it bee, least malice should corrupt theyr hearts, or to preuent some greater calamities, wherein (they might peraduenture) bee entangled,

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or vppon whatsoeuer other considerations, to receyue them into a better life, hee doth faithfully performe his promise vnto such Children, because hee dealeth better then Promise with them.

But as contrariwise, this promise threatneth such children as will not Honour theyr parents, with short life : So doth Experience declare, that many such Children are of short and wretched life. But if contrariwise, such disobedient children do chaunce to liue long, so farre is long life from beeing vnto them a Blessing, that on the contrarie, it is an inforcement and increase of woe, because they enlarge their iust condemnation : So as they had bene better to haue died in theyr youth. But howsoeuer it be, God so dispolethe thereof, that by the effects wee may perceyue, that they which Honour theyr Parents are blessed, and the others are Accursed. *Eccles: 3. 2. &c.*

And although some Parents doe not performe those duties towardes theyr Children enioyned them from the Lord; yet such children as liue wickedly, must knowe, that they are not exempt and free, from blame and guiltinesse before God.

For although they can say (as the children in *Ezekiels* time saide,) *The Fathers haue eaten sowre Grapes, and the Childrens teeth are set on edge*; wee say, that although the occasion bee offered, of such vngodly & wicked parents, yet the cause of de-

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destruction is still in the children themselves. And besides that, it is sure, that the soule that hath sinned shall die the death.

Seeing there be some young men and maids, who notwithstanding the great prophanenesse of the most, the manifold corruptions offered abroad, the vngodly examples abounding at home, are so mightily preserued by the seed of grace, that they escape safely in an holy course of life, lamenting when they see the least occasion of euill, reioycing at the least occasion of good things : the rest, who please themselves, and hope to shelter their sinnes vnder their parents defaults, are plainly left without excuse, and are iustly guiltie of the bloud of their owne soules.

Labour therefore ye young men and maidens, to wipe away the teares of grieve from your fathers eyes, and stay the mournfull and sorrowfull spirits of your tender mothers, and consider in your selues, if ye haue any nature in you, and haue not buried the vse of common reason, what a shame it is, to be a shame vnto your fathers, to whom ye ought to be a glory : thinke, ye wanton wits, that haue not cast off all naturall affections, what a contempt it is, to be a contempt vnto your mothers, to whom you haue offered, as it were, a despightfull violence, in that yee are a corrasieue to their grieve, when as ye should haue beene a crowne to their comforts.

Learne

Learn therefore ye children, that it is one speciall propertie of a liberall and ingenious nature, to be carefull to liue, that in time yee may be a glory to your fathers, and a ioy to your mothers : which the Lord for his Christs sake graunt.

These precepts and admonitions before said, are as a summary of the duties of children to their parents. And therefore it resteth, that they vnderstanding them, doe pray vnto God to giue them grace to put them in practise to his glory, and theyr good and saluation.

Lastly, let them remember, that God is not more inclined to heare any prayers, then such as parents doe powre forth for theyr children. As they are therefore to feare theyr curse, for offending them : so must they by honouring and pleasing them, seeke to be blessed in theyr prayers, which are blessings ratified vnto them in heaven, as the blessing of *Isaac* to his sonne *Iacob*, doth manifestly declare. Gen. 27. 28. 29.

What



¶ What duties Maisters and
Mistresses owe to theyr
Seruants.



His duty teacheth them that they are become in stead of parents vnto their Seruants, which Dutie consisteth in foure points.

1. First, that they re-
fraine and keepe theyr Ser-
uants from idlenesse.

2. Secondly, that by diligent Instruction, and good example, they bring vp their seruants and House-holdes, in honestie and comely man-
ners, and in all vertue.

3. Thirdly, that they ought to instruct theyr Apprentises and Seruants, in the knowledge of their Occupations and Trades, euen as parents would teach their owne Children, without all guile, fraude, delaying, or concealing.

4. Lastly, when Correction is necessary, that then they giue it them with such discretion, pit-
tie, and desire of their amendment, as louing pa-
rents vse to deale with their deare Children; re-
membring alwayes that they haue a Maister in

*The House-
holder is
called Pa-
ter Familias,
that is, a
father of a
Familie,
because he
should haue
a Fatherly
care ouer
his seruants,
as if they
were his
children.
Masters
& Damo-
s ought mo-
derately to
vse theyr
authoritie
ouer theyr
seruants.*

Hea-

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Iam: 5. 4. Heauen, before whome they must make an ac-
Col: 4. 1. count for theyr doings. These foure points are
Iob: 31. 13 in effect spoken of before, in the Dutie of Pa-
 14. 15. rents.

Deut: 24. For so much as Maisters and Hous-holders
 14. 15. are to theyr Seruants and Prentises, in place of

Mat: 8. 5. Fathers, they are hereby admonished, that they
 6. ought not to with-hold and keepe backe theyr

Euke: 7. 2. due wages, to exact of them, to oppresse them,
God made or to reward theyr well-doing and good-deser-
every week uing slenderly: but to be carefull of theyr Ser-

one day of uants good estate, as of their owne, not onely in
rest, wher- providing for them wholesome meate, drink, and
in seruants lodging: and otherwise to helpe them, comfort

should be as them, and relieue and cherish them, as well in
free as sicknes, as in health, liberally to rewarde theyr
theyr mas- good deseruings, as farre as Christianity, libera-

Gene: 2. 2. lity, and equality shall binde them: but also that
as the labo- they bee carefull, that they liue honestly, vertu-

rer which ously, and Christianly.
worketh And further, they may not grieue theyr Ser-

but one day uants with too much labour, but alwayes re-
is worthy member that they are not beasts, but men: So

his hyre, e- that they ought quietly to gouerne them, and
ue so, much also quietly to chide them, when they shall neg-

more the lect theyr Dutie, least they bee prouoked with
seruat that theyr hard wordes: remembering that they also

labore the haue a Lord and Maister in Heauen, with whom
uery day. there is no respect of persons. *Ephes: 6. 9.* And

Luk: 10. 7 let them bountifullly rewarde the iust and faith-
 full labour of theyr seruants, and pay them their
 coue-

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covenants in a fit and conuenient time, lest being compelled by necessitie they should steale.

Maisters ought not (as Tyrants) to vse their seruants as theyr Horses or Asses: but to deale with them louingly & christianly, because they are all members of one body, whercof Christ Iesus is the head.

There be some Masters that vse their seruants and prentises more like beasts, then like men and their owne members; for which theyr so doing, let them assure themselues they must yeeld to God theyr maister a straight account.

Oh that Christian Masters and Mistresses would learne, and so practise the example of Iobs good & vpright dealing with his seruants, which was farre from rigor. For he saith, *If I did contemne the iudgement of my seruant, and of my maide, when they did contend with me, (that is, when they thought themselues euill intreated by me,) What then shall I doe, when God standeth vp? If I had oppressed others, how should I haue escaped Gods iudgement? And when he shall visit me, what shall I answere? He that hath made me in the wombe, hath hee not made him? (which moued him to shew pittie and fauour vnto his seruants, because they were Gods Creatures as he was:) Hath not he alone fashioned vs in the wombe?*

Hereby then may those maisters and dames see their wickednesse, who will not heare their seruants

As David did limit Iob that he should not kill Absolon, so God hath bound maisters that they should not oppresse their seruants.

2. Sam.

18.5.

Iob. 31.

13.14.15

For a good man (saith

Salomon

Pro. 12.

10.) will

be merci-

full to his

beast, and

therefore

he ought to

be more

mercifull

to his ser-

uants be-

ing his

brethren.

seruants

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seruants speake, but vpon a simple surmise and brain-sicknesse, doe euill intreate them by cruell stripes, when in truth there is no iust cause.

*Reniling
words and
vnrasona-
ble fierce-
nesse, doth
much more
hurt to ser-
uants then
good.*

Phil. 16.

17.

Exod. 20.

10.

Deut. 5.

14.

1 Tim.

5.8.

Maisters and Mistresses ought therefore to vse their seruants and prentises, with mildnesse and equitte, as euery one shall deserue, for they must remember that they haue all one God to honour and worship, one Prince to serue, one Law to keepe, one land to inhabite, and one death to feare: and therefore they must speake vnto them as vnto brethren and sisters, & deale with them as with Christians. And let them alwaies remember this, namely, that God will neuer deale mercifully with them, if they make no greater account that theyr seruants do serue him more carefully then themselues, and sanctifie the Sabbaths.

And therefore that maister is not worthy to be serued, which cannot afford that his seruants should serue God as well as himselfe. He must giue vnto God that which is Gods, and then he may the better take that which is his owne: for *hee that careth not for his family (saith Paul) is worse then an Infidell: because Infidels care for their family.*

As it is the office of a good house-holder to carry the burthen of care, trauell, and labour: so it is the dutie of a wife, to be faithfull in keeping, and well ordering of his goods, and house, & to see his, her owne, and their childrens best

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best apparell brusht, and handsomely laid vp, to be patient and carefull to see her husband do well, and both theyr duties is, effectually to giue good examples, but be diligent to entertaine peace amongst their familie, & to see all things neat and handsome, and to keepe due order and measure.

For as the Sunne in the firmament giueth *Servants* light to all the regions round about him, and *doe rather* by his bright appearing expelleth the darknes, *imitate the* comforteth and cheareth the world: euen so *works they* likewise should house-holders labour to banish *see their* sin and corrupt religion out of their dwellings, *maisters* and to be a lanthorne of a godly life, to comfort *doe, then* and shine to their whole family, that so they *the words* may direct theyr liues after theyr good exam- *which they* ples, Phil. 2. 15. Math. 5. 19. A Maister ought *heare them* so to behaue himselfe with his seruants, that he *speake.* be not too familiar with them, which many times breedeth cōtempt, but he is to admonish them often, and yet hee must not discourage them from well doing, nor be too seuer, nor too partiall, but must moderate all by discretion.

For like as the Centurion, who had many *Luk. 7. 8.* seruants vnder his authoritie, had them all at his becke and commandement, most readie to obey him, in any thing that hee set them about, and this good order and submission he had brought them vnto, by the reason that his laide Seruants were deare vnto him: that is, he

Ephes. 6. 9

he made a Speciall reckoning of them, and was as a father vnto them : so likewise all maisters are in conscience bound to esteeme and account well of their seruants, and to vse their authoritie that they haue ouer them, mildely and christianly, and then if their seruants doe perceiue that they are deere vnto their maisters, so may the maisters in time worke them like waxe vnto their owne minde : except they be such as haue sold themselues to worke wickednesse.

It is very conuenient that a maister of a family should so dispose and order his affaires and businesse, that he depart and absent himselfe from home as little as may be : for it is an olde saying and a true : The eye of the maister doth make the horse fat, and the ground fertile : for all things are well and fitly done when the maister is present.

Such House-keepers as haue much, and yet spend little, are called niggards : and they that haue little, & yet spend much, are holden fooles, spend-thrifts, and prodigall wastars ; and therefore they ought to liue in such sort, that they be not noted eyther mizers for theyr keeping, or prodigall for theyr spending.

The couetous miserable niggard passeth great toyle and trauaile in gathering of riches, danger in keeping them, law in defending them, and torment in departing from them : but a wise man is not carefull so much for riches, and
how

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how to liue long; as to liue well, and dye well.

Some Houſe-holders are ſo pinching and ſparing, both towards themſelues and their Neighbours, that although they haue much Wealth, yet they cannot finde in their hearts to take part in any frugall and good measure of thoſe Tranſitory bleſſings, which God in mercie hath giuen them: but feed groſſly and very niggardly: and cloath themſelues very meanelly, keeping a beggarly houſe; So that (as the common proverb is,) a man may as ſoone breake his necke, as his faſt with them. So that the ſtate of ſuch a worldling and Couetous rich man is moſt miſerable, *Thagoua* vpon whome God hath bountifully beſtowed *toua man* great wealth: and yet hee hath not the grace to *in gaining* uſe his Riches well, either to his owne comfort, *riches, lo-* or the good of his Neighbour; but heapeth vp *ſeth him-* riches (as the *Psalmiſt* ſaith) and cannot tell who *ſelfe.* ſhall gather them.

Pſal. 9. 6.

This ſheweth, that it is the plague of God that befalleth vpon ſuch a miſerable Couetous worldling, when hee hath plentie of all things, and yet wanteth a liberall heart, to employ and uſe them rightly.

And therefore the holie Ghoſt, in the booke of the Preacher, is not content once or twice to finde faulte, and to checke this, as a great vanity and abuſe; but ſpeaketh of it ſine fundry times. In one place, hee ſaith: *There is no ſtill (which* *is ſtill under the ſunne)* and *it is much among* *men ſayd: Man ſeeketh GOD hath giuen Riches,* *Hee ſhall* *A 2* *and*

and Treasure, and Honour, and hee wanteth nothing
for his soule, of all that it desireth: but God giueth him
no power to eate thereof: but a strange man shall eate
it up. This is Vanitie, and this is an euill sickness.
Eccles: 1. 24. and 3. 12. 13. 22. and 5. 17. and
6. 1. 2. and 8. 15.

hat which theyr necessarie affaires and busineses dispat-
ched well, (and in due time) may not alwayes
trust to the doing thereof by their Seruants: but
they must eyther see it done, or rather dispatch
it themselves, if it be such a thing and busines,
as they can and may well doe. For such a low-
linesse is alwayes ioyned with the feare of God,
that they that are humbled with Religion,
(though honourable and worshipful in calling)
doe not thinke themselves too good, to do anie
good thing.

Maisters This vndoubtedly is a thing greatly to be
wished for. Namely, that all Christians, Maisters,
and House holders, when they go about to hyre
any Seruants, would be no lesse carefull and in-
quisitive of theyr honestie, godly conuersation,
and how they haue profited in the knowledge
of Gods religion, then they be to enquire and
knowe what they can doe; and what skill and
cunning they haue in that Art or Science which
they profess, or else, what qualities they haue.
And so doing, no doubt they beeing carefull to
hyre religious and godly Seruants, to doe theyr
workes and busineses, that which such Seruants
shall

of Household Government.

shall take in hand, the Lord will much better prosper, & giue good successe vnto, then otherwise if they shall hyre and entertaine irreligious and prophane seruants: as may plainly appear by the examples of *Iacob* and *Ioseph*; two religious and faithfull Seruants, whose Maisters and theyr substance were blessed, increased, and multiplied for their sakes.

Ge: 30. 26
27. &c.
and 29. 2.
3. 4. 5. 6.

As House-holders ought to haue care ouer the bodies of theyr seruants: so much more ouer theyr soules. One compareth the Master of the house to the *Seraphin*, which came and kindled the Prophets zeale; so hee should goe from wife to seruants, and from seruants to children, and kindle them in zeale of God, longing to teach and vtter knowledge, as a Nourse to emptie her breasts.

23. 22.
Esa: 6. 6
It is a rare
thing for
maister to
bring his
seruant
to be goodly
who is not

It is lamentable to thinke, how carelesse all Masters, (for the most part) are on this behalfe: Not onely such as are prophane and ignorant themselves, but also some that would be counted great professors, and would seeme to haue great knowledge; yea, (and with grieve may it be spoken) some Preachers also, who hauing had seruants dwelling with them, 3. or 4. yeares, or more, as they were ignorant in the grounds and principles of Christian religion, whe they came first into theyr seruice, so they went fro them, as ignorant therein, as they came; & all for want of Catechising: being a principall duty, which not only ministers, but also all Christian maisters in

godly him-
selfe.

conscience, and bound to performe to their families. But of this matter I haue sufficiently intreated in my last edition, of the *Use and necessity of Cathedrizing* : and therefore I will of purpose heere omit to speake of it. Another saith, that a Maister in his Familie hath all the offices of Christ; for he must rule, and teach, and pray : Rule like a king, and teach like a prophet, and pray like a Priest. To shewe how a godly man should behaue himselfe in his Hous-hold, when the holie Ghost speaketh of the conuersion of any Hous-keeper, commonly he saith : *That the man beloued and all his Hous-hold.* As Peter, being conuerted, must couert his brethren; So the master being a protestant and a good christian, must endeouour by all good meanes, that his seruants may be such.

For therefore God saide, that he would not hide his Counsell from *Abraham*, because hee would teach his Familie. And surely all duty of seruants which is not done of conscience, is but
Gen: 8.17 eye-seruice, and faileth at most need; as *Ziba* be-
29. trayde his Maijer, when he should haue defen-
Sam: 16 ded him. Therefore before *Onesimus* was con-
2.3.4. uerted, *Payle* saide, hee was an vnprofitable ser-
hil: 11. uant; but when he was conuerted, hee calleth
2.15. him more then a Seruant: : because such a Ser-
uants is better then manie Seruants. Though
enes. 23. *Laban* was wicked himselfe, yet he reioyced that
Iua: 24. *Israhel* his Seruant was godly, because God bles-
25. sed him the better for him, *Iessuab* saith, *I and*

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my House-holde will serue the Lord: Shewing that Masters should receiue none into theyr houses, but whome they can gouerne, as *Ioshua* did: and if anie such haue crept into theyr Dores, they must put him forth againe: for *Dauid* saith, *I will not suffer a Lye to stay within my house.* Hee saith *Ps: 101.7* not a Swearer, nor a Theefe, but a Lye: as if hee should say, I will rid him out of doores, before hee be a swearer, and a thiefe; For a Lye will grow to a Swearer & a Thiefe, as a Dicer groweth to a Beggar in a night. Therefore it is noted of *Cornelius*, that hee himselfe feared God, *Act: 10.2* with all his House-hold.

These Examples bee written for House-holders, as others are for Magistrates, & Ministers, and Souldiers; that no Calling might seeke further then the Scriptures for instruction. Wherefore as you are Masters now, and they your Seruants, instruct them, and trayne them, as if you would shew what Masters your seruants should be hereafter. *They must keep no prophane, superfluous, nor disordered seruant in their house*

Next vnto Seruants labours and instruction, must be considered their corrections. As *Paule* saith, *Fathers, prouoke not your Children to wrath:* *Ephes: 6.4* So we may say, Masters and Mistresses, prouoke not your seruants to wrath: that is, Vse such reproofes, and such corrections, that you doe not prouoke them, but moue them, that you do not exasperate them, but win them; for reuiling and reprochfull words, and immoderate fiercenesse, doth much more hurt then good. And therefore

As 3

the

the Law of God did charge the Magistrate that he should not cause above forty stripes to be inflicted vpon any offender, lest hee should seeme despised in his eyes: much lesse then may a master exceede that number to his seruant.

For while a Childe, or Scholler, or Seruant, doth thinke that he is reprov'd for loue, or beaten with reason, it makes him thinke of his fault, and is ashamed: but when hee seeth that he is rebuked with Curses, and beaten with staues, as though hee were hated like a Dogge, his heart is hardened against the man which correcteth him, and the faulte for the which hee is corrected; and after he becommeth desperate like a Horse, which turneth vpon the striker: and therefore let Masters know, that God (euen then chides them,) whensoever they fight or chide in such rage. For though there be a fault, yet some thing must bee dissembled, and winked at: and some thinges must bee forgien, and some punished with a looke: for he which takes the forseyte of euery offence, shall neuer bee in any rest, but vexe himselfe more then his seruant.

But aboue all, wee thinke that the charitie and tender affection of Masters, and loue of seruants to theyr fellowes in theyr sicknes, is especially to be used and shewed: at which time, the Sick are to bee seuerally lodged from the whole, and to bee cherished and nourished with more choise and daintie meate.

For

Masters
ought to
have a ten-
der care of
their ser-
uants in
their sick-
nes.

Luk. 7. 1.

of Household Government.

For the performance and care of this Dutie, the *Centurion* is commended in the Gospell, which Dutie very vnchristianly is neglected of many Maisters.

The Maister of the House, should not disdain, or shewe himselfe so scornfull or vnkinde as not to visite his sicke seruants. For if brute Beasts reioyce to see theyr maisters cherish and feede them, as we may daily see in dogges, &c: How much more may we belicue that Men and reasonable creatures, are much delighted and comforted therewith: Wherevpon it comes to passe, that good and faithfull seruants, liking and affecting theyr Maisters, vnderstand them at a becke, and obey them at a winke of the Eye, or bent of the brow, not as a water-spaniell, but as the Hande is styrr'd to obey the minde, so prompt and readie is the Dutifull-seruant to obey his louing and kinde maister.

For as the Hand is saide to be the instrument of instruments: being it (indeed) that serues to feede, apparell, and keepe cleane the rest of the limmes, and partes of the bodie, which are also called instruments: so is the seruant said to be an instrument of instruments, because hee keepeth all the instruments of House-holdes occupied: not onely to liue, but to liue well; wherein he differeth from all other instruments. For where they are things without soule, hee is dumely enriched with a soule: and heerein hee differeth from the hand, for that the hand is fastned,

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and vnited to the bodie, but hee is separate and disioyned from his Master: and hee is also different from Artificers: for Artificers are instruments of those things which properly they call workmanship: but the Seruant is an instrument of the action, which also is distinguished from workmanship. So that the Seruant if you will rightly vnderstand him, is, a liuely and seuerall instrument of action.

It is very meete and conuenient, that the Mistresse or Dame, doe not make her selfe too Familiar with her seruants, or Household-folkes, least they should be too holde, to talke, to ieast, or vnreuerently and vnmannierlic to behaue themselves towards her, and so modestly and wisely to beare her selfe among her Seruants, that they may feare, reuerence, and so stand in awe of her, as the Mistresse and mother of the House.

And as it is not comely or befeeming, that the Wife should rake vppon her to rule and correct the Men-seruants; so likewise, it is not comely or meete, that the Husband should meddle with the punishing or chastising of the Maide-seruants: So that it is most meete and acceptable to the offender, that the Maister should correct the men, and the Mistris her maides: for a mans nature scorneth and disdaineth to bee beaten of a woman, and a maides nature is corrupted with the stripes of a man.

Therefore we reade, that *Abraham* would not med-

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the mistris
her maids.

of Household Government.

meddle with his maide, but committed her to his wife, and said : *Doe with her as it pleaseth thee.* As if he should say, it belongeth not to me, but to thee. And these are the duties which maisters must performe it in their life time. All which must be shut vp, with setting order for all things at their death, with especiall exhortations and prayers for religion, for vprightnesse in their callings, for peace and order after them, according to the example of *H Ezekiab, David, of Iacob, and of Ioseph* : *Isay. 38. 1. and Gen: 47. 29. 30. and 40. 29.* So that it is the dutie of Christian masters to haue a care, not onely that their families be well and christianly gouerned while they liue : but also that after their death, loue, peace, quietnesse, and good order may be continued in their posteritie.

The



The Seruants dutie towards
their Maisters.



His dutie consisteth in three
points:

1. First, that seruants and
prentices doe from their hearts,
cheerefully, and willingly, per-
forme the labours and workes
that their maisters, mistresses, or dames, shall
command them.

2: Secondly, that they be faithfull in
things committed to them by their maisters,
mistresses and dames, that so they may keepe
their goods.

3. Thirdly, that they be carefull to obserue
vprightnesse of manners, that the wife, sonnes
and daughters, or other fellow seruants, be not
corrupted by their bad counsels, or lewd beha-
uiour.

Eph. 6.

5. 6. 7. 8.

Coloss. 3.

22. 23. 24

Tu. 2. 9.

10.

1. Pet. 2.

18. 12.

20. 21.

These points are plainly proued by these
places of Scripture quoted in the margine:
whereby seruants are straightly charged, reue-
rently, and faithfully to obey their bodily mai-
sters, mistresses, and dames, in all things which
may be done without offence to God. And this
obedience

of Household Gouvernment.

obedience and seruice must be done with feare, *1.Tim.6.*
and trembling, in singleneresse of heart, as vnto *1.2.*
Christ, they being moued with a reuerence to *Luk.17.*
Godward, as though they serued God himselfe, *7.8.9.*
and that as well in the absence of their masters,
mistresses or dames, as in their presence: not
constrainedly, as it were forced or compelled
thereto, but heartily and with good will, as
they that serue the Lord, and not men: not
onely in respect of the earthly reward, but be-
cause they know, and are assured, that of the
Lord they shall receiue the reward of inheri-
tance, in as much as they serue the Lord Christ.
So that hereby all godly seruants, may in few
words learne what dutie they owe to their mai-
sters, mistresses, and dames: namely, to loue
them, and to be affectioned towards them, as a *1.King.*
dutifull childe is to his father: to be reuerent *5.13.*
and lowly to them in their wordes and ge- *The pro-*
stures, to suffer & forbear them: to obey with *perisc of a*
readie and willing mindes all their lawfull and *good ser-*
reasonable commaundements: to feare them, *uant.*
and to be loth to displease them: to be faith-
full and trustie to them and theirs: in deedes
and promises, to be diligent and seruiceable:
and speake cheerefully: to answer discreetly:
not overboldly to dallie with their Maisters *Gen.40.:*
wife, daughters, or maidens: to be loyall and *27.28.*
dutifull to their maisters, mistresses, and dames: *22.30.*
as *Iacob* was towards *Laban*, and *Ioseph* to- *& 39.5.*
wards *Potiphar*. And they must carefully *&c.*
inducour

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indeuour to doe and procure, to the vttermoſt
of their abilitie, that which may be to their mai-
ſters, miſtreſſes, and dames honeſtie, credit and
profit, and that as well when they are abſent
and out of ſight, as when they be preſent and
looke on. This is a qualitie and propertie be-
longing to euery good ſeruant, both men and
maides: to wit, that whatſoeuer goods or ne-
ceſſaries of their maiſters, miſtreſſes, or dames,
they ſhall haue charge of, as committed to their
truſt and keeping; they carefully ſee ſuch
things ſo well and orderly placed, and laid vp,
that if there ſhall be at any time any iuſt occa-
ſion to uſe any neceſſarie in their cuſtodie: yea, if
it be in the night ſeaſon, and that without a
light, they then not onely can ſay, in ſuch a place
it lyeth, but alſo, if they be required, they can
preſently fetch the ſame.

Seruants muſt take heede that they doe not
wittingly and willingly anger or diſpleaſe their
maiſters, miſtreſſes, or dames, which if they doe,
then they ought incontinent and forthwith to
reconcile themſelues vnto them, and to aſke
them forgiuenesse. They muſt alſo forbear
them, and ſuffer their angrie and haſtie words,
and in no wiſe anſwere againe ſpightfully or
ſcornefully, neither yet vpon any ſuch occaſion
run away. For the Angell taught and willed *Ha-*
gar the ſeruant of *Sarah*, when ſhee fled from
her miſtreſſe, that ſhe ſhould returne and hum-
ble her ſelfe vnder the hands of her miſtreſſe.

Gen. 16.

7. & 9.

of Household Government.

So did Saint Paul make agreement betwixt Onesimus a vagabond and the euill seruant, and *Phil. 10.* sent him againe to his maister Philemon, from *Ec.* whom he was fled away, and it is probable that he admonished Onesimus to submit himselfe to his maister.

Seruants and prentices therefore according to the rule of Gods word, must patiently beare, and forbear their maisters, mistresses, and daines, and doe whatsoeuer lawfull thing they shall command them, not being against a good conscience. And therefore they must remember, how farre forth they are bound to obey their masters, that is, *Vsque ad arar*: that is, so far as Christian religion suffereth, and so far forth as they may doe it with an vpright conscience: for otherwise, if their maisters shall command them to doe any thing that is vn honest, vnlawfull, wicked, vniust, or vngodly, then they must in no wise obey it, *1. Sam. 20. 28. &c. and 22. 17. Dan. 2. 18. Act. 4. 9. and 5. 29.*

How farre forth seruants ought to obey their maisters.

The conditions of a good maid-seruant, are, that she be carefull, faithfull, patient, neat, and pleasant, that she be cleanly, quicke and handsome, and of few words, honest in her word, deed, and attire: diligent in a household, and haue skill in washing, baking, brewing, sowing, and spinning, but chiefly in holding her peace.

Seruants must lay apart all euill conditions, pride, vnfaithfullnesse, brawling, murmuring, lying,

lying, swearing, and filthie communication,
picking, stealing, and tales telling.

Mat. 8. 9.

And seruants would carefully marke and learne,
and so diligently practise these three short les-
sons following: so doing (no doubt) they might
both procure and purchase much quietnesse to
themselues, and also winne and get the great
good will and liking of their maisters, mistres-
ses, and dames, thereby: First, that they would
cheerfully go when they are bidden. Secondly,
that they would come willingly and readily
when they be called. And lastly, that they would
remember to shut and sparre the doores after
them. The neglect and omitting of this last
dutie, may happily be thought no great mat-
ter: but if such as be house-keepers will care-
fully obserue it, they shall finde, that they su-
staine both losse and hinderance by it.

And a-
mongst ser-
uants for
helpe and
ease of one
another ne-
cessarie.

And because it sometime hapneth, that one ser-
uant is too much charged with labour & work,
and another of his fellowes hath more ease then
worke, one therefore should help another, as we
see by vse in our owne bodies; when one leg is
wearie, we can rest it on the other; or when the
right hand is overlaboured, we can ease it with
the left: and when either course of loue & curre-
sie entreates and perswades not this fauour and
kindnesse amongst them, then should the mai-
ster himselfe command the negligent and loy-
tering seruant, to helpe and ease the weary, and
him that is well imployed and over-charged.

Againe,

their houses, but contrariwise; such masters
as be prophane and irreligious; haue no care
or regard whom they hire, or receiue into their
houses, so they will fit and serue their turne for
gaine and profit, though they be neuer so
lawd, vicious, or vngodly in word or deed: so
likewise, such as are Christian and religious ser-
uants, ought also to be very warie and carefull,
that they doe not place themselues with any
such masters, as are prophane and wicked, or in
such townes and parishes where there wants
good meanes, and exercises both of preaching
and catechising, whereby they may daily profit
and goe forward in that good course; which
they haue begun: whereas on the other side,
such seruants as are without God, irreligious
and ignorant of the meanes of their saluation,
care not where, or with whom they dwell: nay,
they will not with their good wils, come to
dwell either in that towne, or with those mas-
ters, where they shall be restrained and kept
from swearing, dicing, carding, tabling, pro-
phaning of the Lords day, and other such wic-
kednes: who in thus doing, doe flie

from God, and seeke and fol-
low after their owne de-
struction.

FINIS.

